Folio
PR2199
.M67
1629

RARE BOOK
COLLECTION

THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA
AT
CHAPEL HILL

[illegible] in the [illegible] County of [illegible]
[illegible] in the [illegible] of Scarlesse [illegible]
[illegible] make [illegible] called the [illegible]
[illegible] belonginge or in any wyse apperteyninge [illegible]
[illegible] waters watercourses, comons wayes [illegible]
messuage Cottages or tenementes and mylnes, and [illegible]
the same, or any of them, by vertue of one [illegible]
Reason, by the name of William Reason [illegible]
[illegible] Church [illegible]
[illegible] by the name of Scarlesse Grange
comons wayes easmentes [illegible]
[illegible]

Haue holde and enioye

[illegible] the said Man[illegible]
[illegible] the [illegible] before mencioned [illegible]
Purification of the blessed virgin our lady Saynt Mary
from then [illegible] next and ymediately followinge [illegible]
said terme [illegible] the said Sir Henry Piermont [illegible]
Englande [illegible] Dayes or termes [illegible]
[illegible] And yf it shall happen the said [illegible]
[illegible] the same [illegible] to the said
[illegible] messuage aforesaid [illegible]
the said Sir Henry Piermont his heires [illegible] assignes [illegible]
Englande [illegible] And that it shall and may be lawfull [illegible]
default of paym[en]t [illegible] aforesaid into the said [illegible]
the premisses and every or any parte or parcell thereof to
[illegible] and to [illegible] to detayne and kepe [illegible]
[illegible] and of [illegible] and every of them and
And the said William Reason for him[illegible]
the said Sir Henry Piermont his heires and [illegible]
[illegible] from tyme to tyme duringe the said
Grange or farme aforesaid, And [illegible]
buildinges [illegible] and fences of [illegible]
[illegible]

EX MVSEO HVTHII

THE MOST AVNTIENT HISTORIE OF GOD and MAN,

or a Collection of Gods proceedings with Man in generall, from the first, to the last, but more especially of the Devinity, and Humanitie of our Blessed sauiour Iesus Christ, His Loue to his Spouse, and his hate to his, and her enmies, Together wth Satans plottes against her in all ages, in form of a poem.

R: C:

Finished 1629 July 29

Upon the precedent figure the summe of all.

1 O thou most sacred tryne one, glorious king
whose throne of beautie shynes with quint here
graunt that unto thy prayse our soules may sing
this sacred history which doth ensue
therein sing orderly in verses playne
thy sonnes eternity and endlesse raygne
how from the eternall counsell it was decreed
that Christ in love should bee that sacrifice
to purchase peace for Adam and his seed
and that his wisdome did this meanes devise
2 which first was showne to man by Prophecie
3 and then by signes prefiguratively.
Till tymes full proces when that light appeard
in humane shape though god in power and will
4 yett man in substance (as the world hath heard)
how wonderously hee did the law fulfill
5 how on the crosse the man god once did die
6 and how hee rose from death triumphantly
7 how hee ascending left his signes of love
upon the earth for us to memorize
which hee did for our sakes, and to improve
our steadfast faith by zealous exercise
8 of his pure word, and sacraments devine
9 untill the houre of his returne againe
10 how then hee'l judge the world and gather those
whom hee elected ere the earth's foundation
in armes of mercy how hee'l them inclose
to whom hee'l give the joyes of his salvation.
Oh graunt wee grace whereby wee may partake
that comfort then for Jesus Christ his sake.

An aduertisment to ye Reader.

Dispise not this: o man: what ere thou bee
itt is a Princesse borne of heigh degree
tho' in a homely habitt without cost
which thousand thousand billowes wrackt and tost
itt is a daughter of ye powerfull king
whose mercy waits on every mortall thing
devine her nature is though seeming rude
attired fitt for the vulgar multitude
tho' scorned of pride, tho' envied of the devill
reproacht of all whose mynds are bent to evill
neglected of ye great, refusd of such
as gape for wealth; or worldly gayne esteeme much
yett bee advised: whosoere take this in hand
judge not before thou rightly understand:
for here thy god, if thou shouldst any bee
doth shew himselfe in mercy unto thee.
If thou refuse in mercy him to know,
in justice to thee hee himselfe will show
when all to late itt shall bee to repent
lett this suffice for thyne advertisment.

First read then judge.

201863

Vranias caueat.

Take heed ungodly hands, or doe not take
this verse in hand therof a jest to make
and all lewd eyes: dare you not to beholde
this heauenly theame, wch heere I will unfould.
You blasphemers haute, you enuious, wrathfull elues,
you lustfull, drunken, sluggards hid your selues
looke not one inn, ether you lay aside
yor sensuall pleasures, and yor flaunting pride.
For flee not pillowes of Eternity,
nor any shaddow for iniquity
yet poore Urania though her coate bee bare,
hath wings to fly to heauen, and leaue her care
for cannot you ye Mole-like here doth dwell
you're more in danger, soone to visit hell
I call you here from loue of earthly things
and bring you comforts from ye king of kings
I follow Christ, and here his works record,
yt all may know him for ye liuing word
his wondrous loue to man, though man unkind
doe recompense: it, wth a rebells mind
I dare to tell alsoe, and doe discry
ye cunning sleights of Satans subtilty
I offer counsell, wch if thou wilt take
and use aright, itt shall thee happy make
I alsoe show thee, how ye end is neere
and now in tyme I counsayle thee wth feare
to serue ye lord: lo this is all ye scope
leaue sin, therefore, gett fayth, and rest in hope.

Finis Urania.

The cheifest poynts in this poeme

The seuen titles of deuision are			
	1 The first mouer.	Intreats of	A description of ye essence, persons, attributes, and properties of god, the creating and fall of Angells, ye metamorphosis, nature, estate of Satan, ye Angells song, man intended, elected, tyme appoynted as a meetwand to gods workes.
	2 The new world.	Intreats of	Chaos elements situated, plants, natures lawe, man created a reasonable soule, heauen vertues, man excellent, mans fall, misery, counsell in heauen about mans restoration, the decree, Christ promised, man expelled out of paradise, Noahs flood, Babell confounded.
	3 Fayths improoument.	Intreats of.	Abram called, couenant made, ye gentiles history, Sodom, Isaake, Jacobs prophecy, Pharao, Moses, Israell, passouer, Israell, ye lawe, blessings, curses, ye brasen serpent, and ye prophecies of Dauid, Solomon, Isaiah, Jeremiah, Ezekiell, Daniell, Amos, Micah, Zachariah, and Malachy concerning Christ, and of John Baptist, the estate of ye Jewes.
	4 The light of ye world.	Intreats of.	Our sauiour borne, circumcised, adored, flees, Innocents murthered, disputing, baptisme, fasting, is tempted, calls Apostles, doth myracles, is enuied, blessethe, teacheth, weepeth, rideth, institutethe ye supper, his passion, resurrection, apparition, ascension, ye new couenante, ye holy Ghost sent, Peters sermon, ye primitiue church
	5 The worlds declyneing	Intreats of.	The Jewes rejected, a note for England, natures arraignment, Satans plots, hareth hipocrisie, ye picture of this age, Satans temptations, the remedy, mans hart deceiues him, ye end att hand, of signes and tokens going before ye end, false prophecies.
	6 The end of ye world.	Intreats of.	Particular doome, somons giuen, ye estate of ye world att ye generall resurrection, Christs comming, throne, ye booke of life, booke of conscience, the wicked, hell described, ye world disolued, ye wicked examined, and tormented for euer.
	7 The euerlastinge Sabboth.	Intreats of.	The joyes of heauen unspeakable, ye glorious estate of Martires, prophets, pastors, princes, magistrats, souldiers, ye rich, poore, ould, young, married, single, comforts, ye bridegroome comfort, stiles, ye songs of angells, martirs, prophets, and all saynts. Finis.

The summe of this history

1 Hee here, whom first and last wee call
who was, and is, and euer shall
in gloryes brightnesse, thrise excelling
remayning where is his proper dwelling.
2 Beholde his sonne, both god and man,
ye sacred word, by whom began
his workes of wonder, who became
the seed alsoe of Abraham,
who liued one earth, till for us slayne
then rose, and doth in heauen remayne
3 Hee here wherefore, and for whose sake
this taske, hee is pleasd to undertake.
4 His loue, his care, his couenant
and wch his father, doth him grant.
5 How god is pleasd wth Adams race
whom hee elected through his grace.
6 Beholde alsoe ye dragon fell
ye foe to chosen Israell
in euery sleight all mens wracke
how hee not plotts, nor sleights, doth lacke.
7 Then lastly see ye consumation
of earths compact, yet sure foundation
ye sentence past, ye wofull state
of all ye stubborne reprobate
ye chureches joyes, in yt foretould
lo these in part, you heere beholde.

R: C:

Inuocation.

O lord wth whom not power compard may bee
for why? not power is powerfull but thee:
and thou alone comandest euery motion
of both ye whirling poles, ye earth and ocean
yea thou alone doth gouerne euery thing
being wisdomes fountayne, and lifes liuely spring
from all eternall tyme thou hast thy being
and after euerlasting neuer dying
thou fillst ye heauens, ye earth, and ayre, and seas
and guidest all things, as thy will doth please.
Thy mercy, truth, and justice always works
in all thy wayes, not idle falshood lurkes
most perfect goodnesse, yea all graces fountayne,
loues louelynesse, & strengthes strong rocky mountayne
wch not? ye worthy prayse: seeing all things bee
haue life, and motion euermore in thee.
My pen alas, doth rather blott then blaze
thyne excellence, my senses in a maze
or laborinth is sore appald wth feare
least striuing to expresse thy prayses heere
I should diminish wch I would augment
wherefore admiring, heere I rest content.
this stile these titles, cannot full expresse
thy majestie, thy might, and worthynesse.
my selfe to simple, my conceite to slow
to apprehend, much lesse thy power to show.
my muse unlearned, and ye meanest of all
ye euer dwelt deuinely one this ball
to take soe large a scope as shee intends
from earths beginning, untill all things ends.
Direct mee in thy sacred path
lord in thy vengeance lett mee scape thy wrath
close mee wth mercy, compasse mee wth loue,
strengthen my weaknesse, ayd mee from aboue
houlden my spirit, wch feare doth soe deject
yt in thy sight, my myte may haue respect
the intent thou knowest is not to gayne a prayse
unto my selfe, for in these learned dayes
the many are for learning laurell crowned
yt my poore muse may lye in sorrow drowned
yett this my hope is seeing itt is for thee
yt thou alone my chiefe reward shalt bee
and if wth my desire thou wilt dispense
to sing thy prayse, Ile doe my diligence
after my simple manner Ile expresse
thy loue to man, and mans unworthynesse.

Great

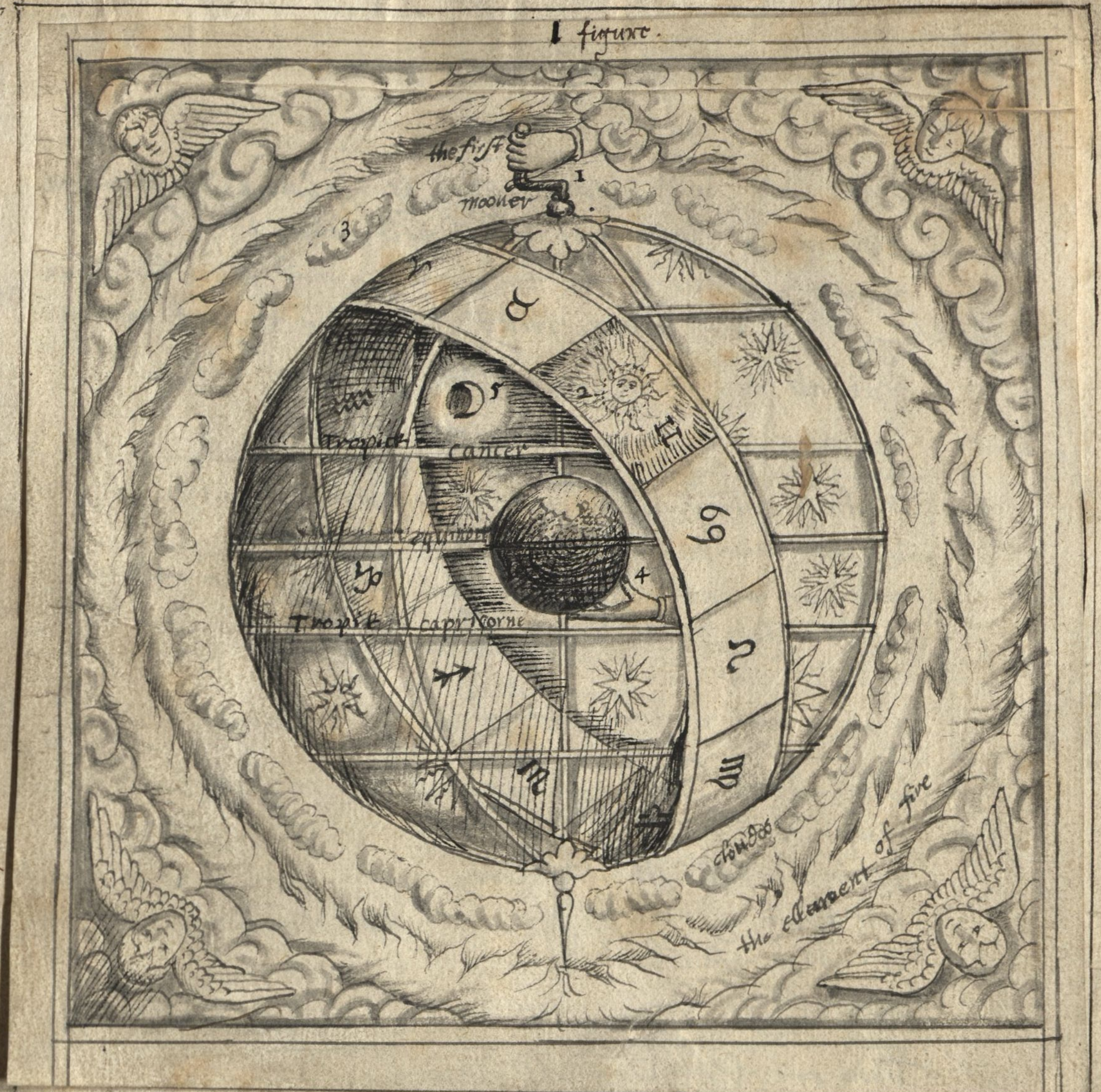
that euery one, to whom this theame shall come
may loue thy mercy, feare thy dreadfull doome
shun satans crafty plotts, and seeke thyne ayde
and learne through tempted, not to bee affrayde.
In seeming shewes shall great substance rest
shadowed with flowers, and yett wth vertue drest
unfouldinge this, yt euery man may see
yt glorious man-gods great humilitie
thy lamb unspotted, just, inocente, & pure,
whoe was before ye world, and shall endure
(when all things vanish wch wee now behould)
whose life one earth, ye prophets long fore tould
by many signes performed in his dayes
and hee att last his owne hee we shall rayse
This if itt please thee lord, my muse would singe
in honour of thy christ, my lord and king
thy law, his loue: our guilt his inocense,
his life one earth, his full obedience,
his truth, our falshood, satans shifts displact
death ouercome by christ, and hell defact
his care for us, our comfort in distresse
our moment payne, but lasting happinesse.
Pardon deare lord, if I to bould in this
doe write, or speake, or thinke of things amisse
to wast I am wth princely things to deale
yet seeing thy blessed spirit doth oft reueale
things unto babes more fitt for learned men
I haue presumed wth my unworthy pen
to sing thy prayses: wherefore once againe
direct mee lord, in truth still to remayne
number my soule amonge thy chosen flocke
euen for his loue wch doth heauen gate unlocke
I meane my shepheard, wch mee safe doth keepe
that Israells watchman who doth neuer sleepe
ye second Adam, ye victorious king
unto whose prayse this theame I [illegible] now to sing
come thou my silly muse, & guide her wayes
seeing by thy blessed will, this was her choyse
regard her not wch shame though shee aspire
to take this theame, then wch theres nothing higher
for shee would shew thy power & how wee stand
ready to perish were't not for thy hand
yt doth uphould us in our greatest need
faythfull in mercyes, & most true indeed.
Strengthen mee lord to hould my resolution
steadfast in grace untill my dissolution
and when it shall please thee call mee hence away
cause mee to rest in joy wth thee for aye.

Amen. Amen. Amen

Upon the ensuing figure
the first mouer

1 Thou holy hand yt guidest ye heauens swift motion
appoynting stations to ye fixed starrs
moue thou our harts to truth, and firme deuotion
2 yt soe thy sonne, may keepe our tropike barrs
that all our drowsy thoughts hee may refine
by keeping one our equinoctiall lyne.
3 Make cooling clouds of mercy come betwixt
thyne elementall fire, of justice heate
and our weake orbs, yt sould and state being mixt
wee neither melt in warrs nor freeze in peace
4 uphould our earthy bodyes substance soe
yt in thy vertues steppes our feet may goe
O lett ye sunn of righteousnesse arise
5 upon thy church, ye Moone ye witnesse there
yt sinfull mists may vanish from our skyes
and that thou mayst thy loue still to her shew
for when thou dost ecclipse her borrowed light
our earthen drosse sin doth hid thy sight.
Thou art ye primum mouer: oh begin
to moue or soules to seeke to found thy prayse
and as those orbs lord grant wee neuer lin
to follow thyne appoyntment all or dayes
that by thy fauour, when all orbs shall cease
wee may attayne thyne euerlasting peace.

R: C:



The Argumente

The first mouer, contayning a treatise of ye essence, persons, attributes, and properties of god, the creating and fall of angells, ye Metamorphosis estate and nature of Satan, his names or stiles, angells song, man determined, elected, tyme appoynted for a measure to gods workes, Chaos, elements situated, of planetts, natures lawe.

GOD,

primary — Eu'n the Father, our great Lord Supernall,
Was of himselfe, before all times Æternall;
Immortality — that Lifes pure Acte, that Light of lights so Shineinge
that Hee admitts no Riseing nor Declineing.

Trinity OF which selfe substance Hee begott the Sonne,
that firme Idea of perfection,
The fathers Heyre, the Brightnes of his Glorye:
Soueraignty Obiect, and Subiect, of this Sacred story.
That Word of Power, that Wisedome of his grace
whom Angells all adores in euery place.
priority His first Begotten, Dearest in his Eyes
whose Throne's establisht farr aboue the skyes.
Maiesty As Second to his Father, personall
that same whom rightly wee doe IESVS call.
From which two persons, Spired or proceeding
A third distinct one flowes, as of there breeding
Wherfore in Order wee accompt them Three
Order as Father, Sonne, and Holy Ghoste to bee.
Yet all one God, coequall in estate.
seeing each with other doth participate
of all Æternity; and Holynes,
Nor any greater Maiesty, or lesse,
equality All Good alike, and all Omnipotent.
all of one Glory, all like Excellent.
All GOD, vnited both in power and will
unity what one intends, the other doeth fullfill.
distinct Persons distinctly Three, yet One in acte,
What one effects, is all their proper facte.
Office One WILLES the thinge, Another doeth Comand
and then the thirde PERFORMS it with his hand.
Magnitude This trine-one God, is of so full exsention
that silly Man cannot haue Comprehention
ubiquity of his Immensenesse, for all thinges that Bee
Haue Life, and Motion in his Dietie.
Essence his power Essentiall houlds such residence,
in Heuen, and Earth, no where is Hee from thence
Purity his Light geue's luster to the orient Sunne
which from his presence Neuer-more doeth runne
Speculation His Wisdom searcheth, and discerneth playne
all Secrets that in Heuen or Earth remaine
from his pure fountaine Treuth doeth flowe that riuer
Treuth His holy Word, whose treuth shall last for euer
for in Him is no falshood, Hee's that Best
with whom that hyghest degree of GOOD doeth rest
by His appoyntment euery powerfull thinge
possibility or Omnipotence is Placte, and so permitted gouerninge.
What is't Hee cannot doe? (excepting ill)
power and to doe Good, Hee wants no power nor Will.
His Mercy leads him, that hee suffers longe
Patience such as abuse his Patience, doeing wronge

Slowe

longsuffering Slow to bee stirr'd to wrath, Exceeding Milde;
and hath delight Our Father to bee stilde.
pitty Hee pittyes vs when wee our selues ensnare.
and of our weaknes hath continuall care.
prouidence Prouideing all thinges needfull for vs heere:
and askes but that his Name wee Loue, and Feare.
Omnisciense His Eye perceiues our Thoughts, (which wee think hidde.
ere wee appeard Hee saw vs what wee did
yea: and before the world he did Ellecte.
Fordetermination. all, whom hee ment to call, to that effect:
and those ellected, whom hee Call's indeed:
in euery age, hee counts his Holy Seede.
Election For what was then, and after, and shalbee
with Him, as Present still, his eye doeth see,
operation Hee is without beginning, or creation
and, at his Worde was layd the sure foundation
vnalteration of all this massy Globe, Hee shall endure
when it's desolud: His throne continues sure.
Heuen is his Seate, from whence hee doth behould
the Sonnes of men, of brittle mortall mould.
Obseruation Hee notes all Ages as they on doe passe:
and Hee himselfe continues as hee was.
Continuation for hee's Immortall, neuer shall hee dye
and hee geues vs an Immortallitye.
a spirit A Spirit most holy, and a Flameing Fire
fire consumeing sinners; Stirreing vp desire
Sweetnes of his pure Sweetnes, which surpasseth all
those thinges on earth, that wee delicious call
Loue When Hee enflames his seruants with his Loue
to all good actions then theyr spirit will moue
Mercyfullnes Yet if theyr weakenes fayle; hee doeth accept
theyr good intentions, as if they had kept
His lawes aright: vouchsafeing of free grace
Gracyousnes from theyr Offence to turne away his face.
At his Drad-Reuerente Name, the Spirits do bowe
fearfullnes of creatures both in Heuen, and Helle belowe
In whose pure Presence, heuens Gloryous view
is not the thousand'th parte so fayre in Shew
Bewtifull That Bewty of his, Splendant holynes
the tonge of man cann neuer full expresse.
Angells are glad to shew all dillygence
Awfull least theyr neglecte should cause the least offence
What may wee wormes-meate doe? But still admire!
Admired though not conceiue: Our sences mounts no hyer
then loureing cloudes; and that's but with our sight
oh! how can silly man know Heuens height?

Mu

[margin: Man ignorant in his best knowledg]

Much lesse describe that Gloryous GOD . that guide
of all the Spheares of Plannets as they glyde .
Wee see the outside tand with smoke of Sinne
but who discernes the Ioyes that are within?
Wee see the studded Spangles, and the Case
but who can right vnclose that secret place
Much less approach that Throne with Mortall load
but first hee must cast off his flesh, and blood .
and then it's ~~but~~ his Loue that brings vs to it
for all our Mines, or Merrits cannot do it
No loue so Deare , as his : No earth's delight
like our possession , in his Gloryous Sight .
Heeres no immagination , of that Glory
whose powr establisht th' vniuerall story
but Admiration ! Admiration still !
and that wee striue t'obey his Sacred will

[margin: his acceptation of our wills for our deeds]

Seing Hee accepts of our Obedience more
then if wee offered Sacrifices store .
That wee in Loue , Obey him is but right
yeelding submission to his power and might
as all his seruants Will : + Knowing that hee

[margin: The manner of + Gods proceeding with his church in his loue, to bring her home to himselfe,]

vnto his Spouse will allways constant bee .
since Shee no sooner greeues but hee'l assay
to Comfort her, and take her griefes away
though hee in heauen sitt, His hart is heere
and feeles her sighe . and bidds her haue good cheare
for yet a while , and when ~~few~~ paynes are past
Shee shall haue Pleasures which no time shall wast

[margin: Ielous .]

Yet is hee Ielous, least from him shee falle
and doteing heere, neglect his mercyes all .

[margin: a correctour .]

then doth hee chasten; yet if shee returne
Hee lends an eare to heare her sigh and mourne .

[margin: a comforter .]

againe hee Comforts, where hee late afflicted :
for Hee to Loue is wondrously addicted .

[margin: Compassionate]

whatsoeuer payne Shee feeles , his pitty tells him ;
and to releiue her straight his Loue compells him .

[margin: Iust not sparing of persons but hating sin .]

Yet is hee Iust allso, and hateth Sinne
nor will hee pardon, if hee once beginne

[margin: a terrour .]

to show his wrathfull vengeance , and his Ire ;
but Hee appeares a fierce deuoureing fire :

[margin: ~~Iust~~ .]

a Iudge most stricte , Seuere , and fully bent

[margin: a destroyer of his foes .]

to geue Iust measure of due punnishment
in which swift floods of wrath heel heare no crye ,

[margin: the sentence of condemnation is giuen vpon omission, more then commission as; I was naked and ye clo= thed mee not: etc.]

but yeelds his foes such paynes as shall not dye .
Woe vnto such as will him not regard
since hee hath promist them that deaths reward
(bicause of necligence in times of grace)
nor will hee euer help theyr damned case .
But happy, happy thousand times are they
to whom hee granteth Grace still ~~for to~~ obey

With

[top margin: Man the image of God how .]

With reuerent awe , his Sacred Worde and Name

[margin: Enumeration .]

Striuing t'extoll his worthy prayse and Fame
Which that wee may : O lord of power and might
create newe hartes in vs, that in thy sight
wee may bee found in Christ, by Fayth vnited
in whom thou art well pleased, and delited .
that when our life shall passe, when Death shall knock
thy Gloryous gates of Loue thou mayst vnlock
Where now thy Christ, our Lord in Glory raygnes
where th'elders, and thine Angells singe such straynes
as Mortalls cannot reach , till after death
thou re-inspire them with Immortall breath ,

[margin: Noe can describe god as hee is to the full, because mans weake capacity is not able to conceiue of him according to his excellence for his glory dazeleth all mortall eyes: nor did hee euer reueale him selfe otherwise to man but thus, & therefore but in pt.]

Our Gloryous GOD , the stay of earths foundation
in part describd , by what hee hath relation
to vs his creatures , and as hee doth showe
Himself to MAN as by his word wee know .
there wee to conceiue of heuens-Great King

[margin: as the Anthropomor= phites do]

not as a Fantasie , or fained thing
or like an Aged man : (bicause it's sayd

[margin: and som papists do]

that in Gods Likenes Adam first was made)
but , as mans soul was made for Immortallity

[margin: wch is hid from man be= longs only to God: but the reuiled ~~things~~ to vs & our children: and wee may see by yt wee know, yt there is much, wch we know not.]

as it's endued , with Reason-ruleing quallity
as hee was holy, Iust, and innocent
as hee had other creatures gouernment
yea as hee had a knowledg true deuine
So did the Lord his shape in man confine .
As hee had Will, to chuse the Good, or Badde
till hee the Freedom lost, which first hee had
For when hee fell, Hee lost by that Misshappe
but Will to Chuse the Good , not's humayn shape
for it's confest by all, that Sinne defacet
that Immage of his Lord, that him so gracet
that Righteous Innocence , that Wisedom trew
that Liberty , but not his Nature's hiew

[margin: Not yt hee is like man in bodyly appearance, but in respect yt Christ became man, and yt ye God= head was vnited to the manhood so; yet not that the manhood did compre= hend the Godhead wch in ye shape of man so to alter or change the Godhead in quantity being infinitely great, but by taking the manhood into the Godhead, hee renewed ye image of the perfection of Adam to bee exactly righteous.]

For God's a Substance spirituall indeed
from whom all Grace and wisedome doeth proceede
Most powerfull . yet vnseene of mortall eyes
nor willes hee that his Liknes wee deuise
therefor hee doeth forbid , nor will hee show
himself in shape to man , since hee doth know
that man would follow sence , and quickly slyde
From Eyes of Fayth , to mortall eyes for guide
and doteing fondly on these earthy thinges
not mounting thoughts vp to that King of Kings :
Hee will bee worshipped in Spirit and Trewth
as in this History at large ensueth .

Of Angells Creation & fall

This

This trine-one God, of heavenly mould did frame
Angells & spirits to magnifye his Name.
and plac'd them in there orders & degrees
some Principalls and some inferiours bee
some messengers, some guides and every one
to wayte uppon him nie his glorious throne
all of them angells keept there proper place
and were obedient to ye God of grace
till one a tyme, one Lucifer by name
whom God ye Lord had beautified wth fame
began to thinke of his admired estate
how glorious and in wt light hee sate
and saw how hee was bound wth reverence
to serve ye lord and that wth diligence
but whether hee devis'd to cast his yoake:~
through pride: or to his fellowes spoke:~
or whether but in thought hee did contrive
the honour done to Gods great majestie:~
or whether hee consulted to conspire:~
t'impaire his throne, or place his glory hyer:~
then god had placde him; meaning to depose
his lord and Master:~ and wth all to loose
his bounden duty: but ye lord of might
perceivs this thought wth his all peircinge sight
and sayd; Oh see how Lucifer doth strive
mee, of my cheife dominion to deprive
this I'le not suffer: I'le expell him quite
to bee in darknesse chaynd out of my sight
I'le take all light from him, hee shall not thus
remayne conspiring 'gainst ye power of us
and seing hee leaves his former habitation
in or estate to breed this alteration
downe shall hee goe, in torments shall hee dwell
chaynd in ye darke-deepe-dolefull-dungeon hell
untill my great and generall judgment come
I meane my dreadfull-dismall-finall-doome
Noe sooner had that ever hated one
thus sayd; but all ye traytors light was gone
then Mychaell wth all his power arose
assayling Lucifer wth furious blowes
and all his Angells fought in his defence
against those that conspird in the like offence
and though the traytors strove yett all in vayne
for downe they fell, to everlasting payne
Noe place was found for them for evermore
wthin the heavens, nor would ye lord restore
them to th'estate they had, for that abuse
nor would hee suffer any faynd excuse
Thus Lucifer whose shape and heavenly mould
was for his beauty wondrous to behould
now's turnd an ugly dragon envious sprite
and from all glory hee's expelled quite.
In his commands noe happy thing remaynes
but sulphury flashes breeds him lasting paynes
burning, butt yett his substance not consumes
hee's scalt, and stifled wth such stinking fumes
hee freezes, fryes, roares, howles, and cannot rest
nor hath hee hope in tyme to bee releast
all his partners are as ill as hee
for in like torture wth him still they bee.
Since then hee envies all, and what hee can
hee seeks to overthrow ye soules of man
his spirits not ceasing roving to and fro
both night and day hee seeks our overthrow:
hee layes his baytes in every mortalls path
and those hee getts escapes not from his wrath.

Called Lucipher from the name of the morning starre or bewty of the morning

With ye degrees and estate of Angells, I had not medled but to show the woundrous love of God to man yt hath admitted (nay more prepared) a remedie for his offences though numberlesse & grosse, and to ye Angells hee used not soe much as expostulation: yt wee may see how wee are bound to love and feare him for itt.

Againe to show how Satan grounded his malice against man.

how hee is called.
Satan.
ye Dragon.
ye Spirit of mallice.
ye Enimie.
an Adversary to ye Church.
ye Divell.
ye Tempter.
ye Prince of darknes.
ye Prince of ye world.
ye Spirit yt in the dis.
Beliall
a devourer.
an accuser.
a roaring Lyon seeking to devoure.

She

hee serves to execute gods vengeance on
those that are cast into damnation
yett hee wthout gods licence hath not power
to tempt, nor trouble, much lesse to devour
Lord in thy mercy shaddow, guide, defend
our soules, in trouble doe thou succour lend
This done ye Angells all lift up there voyces
the Cherubs and the Seraphims rejoyces
saying: Blessed holy lord thou god of might
all prayse and soveraignty is thyne by right
Oh holy, holy, holy: prince of peace
to blesse thy name our tongues shall never cease
for thou art worthy, worthy, worthy still
to bee obeyed according to thy will.
Thy just denounced sentence wee extoll
against that traytor, wch did us controll
O never, never, never will wee rest
but still admyre ye vertues in thy brest:
for wee will seeke to doe wth diligence
thy blessed will in heaven, wth reverence
Now therefore ever lett thyne anger cease
for wee give thanks for victory and peace.
Well sayd Jehovah, seeing the case is soe
I will not yett give over working tho
I'le now erect a building: where shall stand
the prime character of my powerfull hand
I'le make a creature to myne owne content,
and place him underneath ye firmament
I'le give him faculties divine and rare
that of my glory hee may have a share
I'le make him excellent in each respect
and cause my Majesty on him reflect
I'le give him freewill to obey my hest
which if hee use aright and chuse ye best
yea if hee stand in true obedience
and honour my command wth reverence
I'le place him in yt glorious high degree
where hee shall have all full felicitie
And if hee fall my wonders then I'le show
yt all both good and bad my power may know
yea: wch I will doe, yett I'le not declare
nor how my dearest treasure I'le not spare
nor wt shalbee accomplisht by my power
in spite of those yt would my works devoure.
But tyme shall bringe to passe wt I intend
and measure all things, untill all things end

The creation of tyme

Then god created tyme whose hourglasse sand
measured ye workes of his most powerfull hand
even all wch hee in tyme did bring to passe
before ye world, by him determyned was.
For as the expert and curious Architect
doth measure building plotts wth due respect.
Thus farr saith hee shall this foundation be
this wall shalbee thus thicke, this window be
shalbee thus wide: this pillar here shall stand
and setts a marke upon his measuring wand.
Even soe ye lord appoynts wt thing shalbee
in every age to come in wt degree:
who shalbee saved, who shalbee rejected
(for all hee knowes before, whoe are elected)
how long ye date of every thinge shall last
and wt shall next succeed when yt is past
yett as ye labourers are ignorant
wt tymber or provision they shall want
to finish with, when first they doe beginn
or in wt monthes or dayes to finish in
only ye master workman doth devise
how, and wth wt to rayse this edifice
even soe are all creatures of this frame
for none can tell how god will worke ye same

Learne wee to sing prayses to the Lord when wee find or selves delivered of or foes: as the blessed Angells did, when the accuser of the brethren was cast downe.

Man intended.

Man being made free to loose bondage, and by his freedome to chuse, hee did chuse yt which made him loose his freedome.

God did know yt hee would fall before hee fell, and suffered him yt hee might shew his love in restoring him the more then if hee had not falne.

Simile.

Simile.

noe

noe man can tell how god will bring to passe
his wondrous workes, wch in wt tyme or place
then a thousand tymes more ignorant are wee
wt, when, and where: such things and such shall bee
hee knowes wch should his goodnes still
that the wch wonders all ye worlde might fill
having determynd all and firme decreed
to fall to worke hee wisely doth proceed.

Of the Elements

And now to worke hee must, but where upon
nothing but vast, darke, deepe oblivion
nothing could then bee sayd to have a name
nothing but nought at all did beare this frame
nothing but orderlesse confused heape
though now in forme, yet then noe shape did beare
noe fire gave light, as then, noe ayre did breathe
noe water flowed aloft, noe earth beneath,
noe hott and drie: noe colde and moyst was there
untill highe cause ye light appeare.
But as fower men att deadly enmytye
unto each other, in one place should bee
wth none to part them, never cease they till
confusedly they fight each seeke to kill:
fire thinkes to burne ye earth the wind doth blow itt
then comes the water striving t'overflow itt
ayre not content: to bee hemd in wth mudd,
breakes out and blowes up bubbles as itt were wood.
Then thou o god of peace made separation
and thy same worke wee call ye worldes creation
for light being made, that all things hee might see
hee chose those natures wch did best agree,
to dwell together, situating hee
the earth and seas, in one round lumpe belowe
the ayre ye next, ye fire the highest of all
and hee in order compasse them this ball.
Or as an egge though itt more ball like round
ye yolke amidst, ye white doth closly bound
one every side and is covered wth a shell
soe is this mansion wherein man doth dwell.
The earth and sea makes both one yolke like ball
the ayre like the white: ye fire ye highest of all
is like ye shell, & guides the other in
and wee receive light through the ayre soe then
Then chose hee all ye purest of ye light
and thereof made the sunne and starres soe bright
the Moone alsoe of baser mettell hee
did make then yt her light should borrowed bee
the severall orbs of Plannets doe reside
more higher still there chariots swift doe ride
there spheres beneath and there about ye sunn
not like ye other starres doe alwayes runn
hee like a prince attendeth one each hand
runns swift carreer and never still doth stand
except his maker cause his beames to stay
for Josua or Ezechias day
the sunn was guide for day, and Moone for night
and alsoe plannets wth ye starres soe bright
Once every day ye sunn wth golden wand
measures ye circuit both of sea and land
hee & ye rest, for signes and seasons are
and in there courses runn and never care
tis knowne to god, and none but only hee
appoynts ye tyme, when tyme shall ended bee
how many tymes heavens swiftest bandilere
shall turned bee, how many thousand yeare
ye world shall stand, how many ages shall
bee past and gone before the end of all
And for ye power celestiall plannets have
one earthly bodies (if I leave may crave)
they have place disposition of estates
of birthes of facultyes and thewes of fates.

Simile.

Simile.

assay
ar

The Chaldeans opinion of ye powers of planets.

As

As in a joyners shopp is found wee see
for severall uses severall tooles to bee
as axe to hew, a sawe to cutt in twayne
a bitt to bore wth, and a smoothing playne
and many other implements beside
but they must all there masters will abide.
Soe god ordaynd of plannetts severall kinds
of differing natures, & of various mynds
to frame new disposition by there power
as best shall please him being there governour
hee made these servants: yt then therecourse might yeild
ensuing tymes large processe to unfould.
And they serve him as tooles, wherewth to frame
and governe fates by virtue of ye same
for other chance or fortune there is none
but what ye lord determind should bee done.
Thus having plact ye orbes: ye spirit of god
upon ye waters setled his abode.
And as a hen yt sitteth on her brood
doth wth her heat turne those to flesh and blood.
even soe by that most sacred spirits motion
was framed all in skyes and earth, and ocean,
and all ye Masse of yt confused heape
being setled by yt power doth order keepe.
And least in tyme the heat of th'upper fyre
should hurt ye orbes, as nature doth desire
therefore ye lord did seperate them soe
that cloudes of water twixt them both should goe.
And as a shield before a naked skynn
doth ward a lance, wch els would enter in.
even soe ye watry cloud doth safe defend
the earth from burning when ye sun doth send
his darting beames: wch though they make things growe
yett his excesse would burne up all things tho.
ffor god att first in wisdome did ordayne
the spungie cloudes to carry soe ye rayne.
such as a cupping glasse doth draw up blood
the fire being in itt: soe from seas great flood
the sunn exhales the freshest part of waters
wherewth the cloudes the earthes dry bosome laves
for being once up tis by the wind disperst
and falls one hills to slake there barren thirst.
And when god seeth cause to punish soe
hee makes ye cloudes wth rayne his vengeance doe.
Then made hee rivers running in ye dales
to traffick on, and serve for bounding pales
betwixt ye severall portions of ye land
wch hee devided wth his mightie hand.
ffor as ye liver being the fountaynes head
from whence ye azure veines doe crawling spread
throughout a maze convaying soe ye blood
to every part: soe from ye seas great flood
the branching rivers spread there winding beames
to feed ye earth wth moystning silver streames.
Some clifts of rocks remaynes wthin ye earth
unclosd, from whence ye springs receive there birth
some deep in the earth, and some above att day
wch downe the valleys seeke an easy way
to some great river wch doth entertayne
his chrystall juice and runns to sea againe.
Then as the curious carver having framd
some statue after some great goddesse named
there setts hee precious stones, there layes hee gould
the rest hee coulours lively to beholde.
Soe god to decke this globe; there plants hee trees
there layes hee meadowes, hee noe ground will leese
beside for beautyes sake, wth costly things
to shew his riches: divers places brings
there streames hee pearles; there layes hee goulden ore
there silver mynes, and divers mettls more
there coales, there iron, there lead, and brasse
and many usefull things in every place.
These things were knowne to him before they came
and for wt purpose man should use the same
here makes hee plants, and hearbs, and grassy skirts
and broydering flowers, wch art soe much admyres
ye very meanest weede of worst account
hee then indued wth virtue to surmount

Simile.

As itt pleaseth the workman to use them, soe they worke.

Simile.

The seperated waters keep ye earth and orbs from consuming by the fyre.

Simile.

The cloudes keep the sun from burning the earth.

Simile.

Rayne.

In Noahs flood itt rayned forty dayes, & forty nights.

Simile.

Springs of fresh water.

Simile.

All the earth is full of riches. God knew wt would bee needfull every where, and place his gifts soe yt one countrey should bee beholden to another for comodities.

There is not the least weed, but is most usefull, if the vertue of it were knowne to men.

The

the fayrer flowers: and gave some opperation
of speciall cure: ever since ye worlds foundation.
Hee having framed ye earth and deckt her face
wth precious Jewells, scattering every place
wth such varyeties to grace itt more
hee made of moving creatures wonderous store
and gave them bodyes shaped severall wise
yet to there kind, hee fitly did devise
gave proportion, adding quality
that they might differ still in property
And for of earth each substance being founded
alsoe wth other elements compounded
hee gave them life wth sences to remayne
wch being dissolved, they turne to earth againe.
Hee having made all creatures as wee finde
hee calls Dame Nature and to her assignde
the charge and rule of all this new made brood
that shee should governe all his worke for good
and therefore all my daughter now quoth hee
observe these precepts wch I give to thee
and see thou passe not, neither leave undone
these greet rules of mee thy [illegible].

Of beasts creation.

A wonder itt is to see wth strange and severall formed beasts, besides severall qualities and colours, there are in the world.

The heathens went noe farther then Nature: but wee acknowledge God to give Nature a law, and to prescribe her a command, to shew him a supernaturall Governour.

The law of Nature.

And first lett Sol his course through heavens ~~keep~~
once every day, and when hee goes to sleep
then lett his sister, wch her borrowed light
keep watch and ward to centinell ye night
alsoe lett them devide ye monethes and yeare
and light my new made world now heere now there
keepe him wthin the girdle in such wise
that in one circle hee may fall and rise
yet soe that by degrees hee rise and fall
once a yeare hee visitt this whole ball
lett all thy workes bee nourisht by his heate
and lett his virtue ripen every meate
that doth suffice: ye creatures I have made
ye fruite of the earth and every grassy blade
and lett him draw up moysture from ye deepe
to fill ye spungie clouds and cause them weepe
upon ye mountaynes: and to water things
wch have not moysture, nor refreshing springs.
Lett him bee could, and darknesse adversary
and where hee hath effect lett them not tarry
yea many secrets will I more decree
concerning secrets, knowne to none but thee
and wch both hee and many starrs beside
shall serve ye effect: as in ye heavens they glyde.
Likewise ye Moone lett her have power and might
att thy command to change her borrowed light
and shew her round sids alwayes towards ye sunn
though shee before, or though behind shee runn.
And when shee glides betwixt ye earth and him
lett his ecclipsed countenance looke grim.
And when ye earth doth hide him from her face
or stands betwixt: lett her bee in like case.
Alsoe let her have power of liquid things
and lett her multiply the watry springs
of roaring Thetis, and when shee increases
then lett ye sea, whose roaring never ceases
gather a fullnesse, unto ye same side
next to ye Moone; becoming full-sea tide
that itt may fill by her great opperation
all rivers full to water many a nation.
And where ye Moone decreaseth in her light
from thence lett all ye waters take there flight.
And for ye earth, lett, that bring forth her flowre,
and every greene shall send forth many more
for ye one tree, or herbe, that beareth seede
even from ye Ceder to ye silliest weede
shall prosper soe, that soone by there increase
they fill ye earth: (looke thou they doe not cease.)
Againe see that thou teach ye beasts and fowles
of every kind to whom I've given soules
that like, wth like shall make ther copulation
that they may breed more of there shape and fashion
and where they shall refuse to follow thee
there make them Monsters, in thy sight to bee.
Alsoe wth things soever shall bee found
in earth, or waters under the grounde

Alternate course.

Hee sett them for signes & for seasons, for dayes and yeares. Gen: 2.
Circle of the sunn. 2 Tropicks.

The sunns course is xij monethes in running.
nourishment of all things.

exhalations.

ye clouds water the earth.

There are many things secret in nature wch man cannot finde.

Sunns Ecclipse.

Moones Ecclipse.

The Moone governesse of moystnesse, & of seas ebb and flow.

God gave to nature rule of all creatures to keepe an alternate course, & to worke one upon another the superiour upon the inferiour.

I speake not there of mens natures but in that they are flesh, ye same law of Nature teacheth them, that teacheth beasts.

Theire causes is not fault in nature but some judgment of god.

Monsters are either some punishment for sin, or a forerunner of judgment.

(take

take thou full charge of, till I can an end
of all ye world: wch yett Ile not intend
except I see some just and righteous cause
to punish them for breaking of my lawes.
Ile see Ile cause some one of the elements
to exceed his bounds: as for sinns punishment,
ye waters Ile command: to mount ye land
and swepe the earth, wth there devouring hand.
The fire shall swiftly catch and soe consume
those that to anger mee, will, dare, presume.
The ayre shall breed strong tempests to overthrow
those that by seas shall travell too and fro.
that shall breake downe houses, trees, and castles strong
and lay ye sturdy mountaynes all along.
And in ye earths most solid bosome shall
a gulfe bee made, wherein shall many fall,
Ile make itt quake and tremble when I speake
wch feare to vext mee, or my lawes to breake.
Soe thus will I doe that ye world may see
Ile have all things obedient unto mee
and if I cause thy workes seeme sometymes lame
I know some reason for't, nor will I blame
thyne Art for that: but when thy workes shall slyde
from my decree forsaking mee there guide
then I will punish as I shall please mee best
looke thou unto them: if thou love thy rest.

For sin God doth change the elements. as the flloud.

As in Eliahs tyme the Captaines were.
As Jonah was.

As was Corah and his company.

Prodigies are sent for some notable end, though none know why but god.

The new world
2 figure.

The New world

The Argumente

Man male and female made, a reasonable soule, ye nature and operation of virtues, man excellent, mans fall, misery, his restoring consulted, promised by wisdome, his exile out of paradise, ye generall faith, Noahs flood, Babells building.

(Upon

Upon the foregoing figure. The new world.

Consultation about mans creation.

1 Thou perfect glorie in whose essence dwells
all things in heaven and in the earth belowe
thy light, thy brightnesse ~~farr~~ all els excells
thy perfect worth, wee mortalls cannot knowe
the more wee seeke into't, the lesse wee can
describe thy mightinesse to mortall man.
Our safest way is to admyre, and rest
but not to strive to find or comprehend,
that wch to noe man ever was exprest
nor upon supposition to depend.
yet wt thou hast declard thy selfe to bee
grant yt without offence wee sing of thee.
Namely in reference to man alone
2 for whom wee find, thou didst all things create
to serve his will: and how thy glory shone
on him in love; during his first estate
then falling, how by thee hee was restord
according to thy fore appointed word.
3 His Mate his flesh and blood, betrayd his peace
and made him captive to his damned foe
againe ye womans seed obtaynd release
and from ye chaynes of thraldome lett him goe.
Oh wondrous power, yt brought out of one race
him yt sinnd, & him yt did sinne deface.
Wch is't wch thee ~ to change estates
seing thou determinst creatures, and there fates.

Microcosmus, or the Creation of man.

Our gratious god now having thus prepard
all things in readinesse as is declard
Even by his word of wisdome setling there
there course by natures working to endure
none of ye creatures [struck through] ^(then before) was found
a vessell meet his prayses forth to sound,
but even as nature led them soe they went,
and after humors were they fully bent,
some mylde, some sterne, some loving, and some cruell,
as natures constitution heapt one fuell
but none of them was fitt to have autority,
or governe all ye rest by superiority.
Nor was itt ever gods determination
^(yt of them any) [struck through] should pertake salvation
but Man alone, wch was not made as yett
whom god intends in regall power to sett
nor did hee any thing; but speake ye word,
and every thing was framd, and did accord
in fashion, shape, and motion, all agreed
hee spake ye word: his spirit fulfilld ye deed.
But when hee did intend to make ye man
hee calls his attributes ere hee began
and sayd Lett us, after our likenesse frame
a Man, to prayse and glorifie our name
(as if hee should have sayd) lett's all agree
to make a creature of our propertie
lett him have all our helpe att his creation
and of our nature have participation
that as a worthy creature hee may dwell
one earth to rule and governe all things well
wch I have made, but yett his substance shall
bee but of red earth: taken from ye ball
[struck through]
his substance shalbe clay, his moysture water
mould by ye ayre, and warmd from firy nature
least hee bee proud, and soe despise my grace
to humble him before my glorious face
because hee shall pertake our righteousnesse
I will make him see his owne unworthinesse,
and that wch shall his spirit more refyne,
shalbe our guift of reason most divine.

Thus when man doth follow naturall [struck through] humors hee is not better then a beast.

Man as all the fathers doe agree, was the image of god in holines and innocencie: rule, and dominion over the creatures, and of free will to chuse good or evill.

Man is a compound of elements. [struck through]

as the Angells were.

Man should not bee high mynded.

Reason is given us to distinguish good from bad.

(whereby

whereby hee shall conceive and understand
ye wondrous working of my powerfull hand.
Wee'l give him utterance for to declare
how admirable our proceedings are.
Wee'l give him wisdome: though by limytation
to understand our globes most hid foundation.
Wee'l give him skill to travell ore ye seas
and all about to view our worke wth ease.
Wee'l make him holy, perfect, inocent,
just, wise, and pure, and alsoe patient,
wth many virtues shall hee bee indewd
wch to my other creatures are not shewd.
Nor did hee make ye Man before the rest
that wee might see his last worke should bee best.
But even as one to entertayne some Prince
to make things ready shewes great diligence
preparing roomes, and divers delycates
of greatest prizes fitt for royall states,
such store of servitors, such tables spread,
such sweet perfumed roomes, such sumptuous bed,
such Arras hanged walls: such guilded dores,
such curious carved Pillers, paynted flores,
such shining Portalls: and such windowes large
yt this new Guest, may see wth wondrous charge
hee hath beene att, wth love and earnest care
possest his hart who did all this prepare.
And yt this stranger might in humble wise
receive these guifts, and not there Lord despise.
Thus god in mercy did provide before
all needfull things to furnish Adams store,
as was before recited, every thinge
was made to serve this earthly Prince and King.
But by ye way heere note ye difference
betwixt ye host and guest in reference.
Not as a subject did ye Lord prepare
these dayntes for this new come King to share,
nor as one King provideth for another
to entertayne him as his princely brother
yt hee might equalize his kindnesse showne
wth recompence and charges of his owne.
Oh not: But most admired ye Lord of all
this universe, and stately parlour hall.
The Maker, Mover, Guider of ye Spheres
provids these things for Adam and his heires.
The Master potter to his pott doth say
thus will I honour thee though thou beest clay.
The king of kings provideth all for man
in readinesse (as I wrote) ere hee began
to make ye Masterpeece of most respect
Even like a curious, cunning Architect
^(who by his) [struck through] great skill doth some high Pallace rayse
wth stone, and tymber, then hee over layes
ye roofe, and glasses all ye windowes wide
and then hee beautifies ye inner side
hee gilds and paynts, wth stories, covering quite
ye walls of roomes where hee takes most delight
and then least tyme should all his worke forgett
his image therein hee doth lively sett
yt ye succeeding ages by ye same
may know who raysed that most stately frame
and yt hee decked wth trophies of his skill
and writes about them (these obeyd my will)
wth ye image made hee covers ore wth glasse
yt every one may see, as by they passe
and seing may admyre, att his great charge
who raysed a tower soe sumptuous and soe large
for yt his image, hee esteemd soe deare
as unto all men itt doth playne appeare.
Soe, or much like, Our God in the Creation
having establisht all ye worlds foundation
raysd heavens chambering roofe and tild itt over
wth his rich canopied bespangled cover
then made ye lyghts: and gilds, and paints wthin
wth divers shapes of Diamonds thicke and thin

There is given us to divulge the glory of God.

Simile.

All things are prepared for man against hee came.

All these are severally to bee applyed to such things as are either for profit, or pleasure in this life.

Man exalted.

Simile.

Man God's image.

his workes
all things hee made.
Knowledge of perpetuitie of his workes.

God made all things for man.

(Hee

yet hee composeth & they beautifie
and makes Earthes bosome flourish fruitfully.
Then made hee man his Image last of all
and couched wth a glasse both great and small
wherethrough wee may transparently behould
the very Essence of this stately mould
and playnly reade this sentence (All these things
were made by him who is that King of Kings.)

His wisdome wch hee doth impart to man.

whose Image man is made for excellence,
though divers things in him have residence
wch are by nature proper unto beasts
wch reasonlesse doe serve dame natures hests
as Motion, sence, and feeding and those five
by wch both men and beasts are keept alive.
Even Seeing, hearing, Smelling, ffeeling, tast,
and like direction all there foods to wast,
to propagate, to prosper; and wax fatt
and to bee lymbed like those who them begatt
as also many humors borrowed from
the creatures, wch to men by nature com
and as ye constitution leads them, so
after ye humor doth ye body goe.

Man like to beasts in ye vegitatiue soule, and in humors.

As Choller from ye Element of ffire
wch in a man doth quickly stir up ire,
wch hee deriues from Lyons, dogges, and Tygers
yt some are angry scorning all there figures

Choller cometh of ye Element of fire.

And Myrth or Lightnesse from ye ayre is bred
yt by the blood through every veyne is spred,
and yt from merry ffowles doth come to man
to make him prove his owne Musitian.

Joy or mirth from ye Ayre.

And from ye water is unstedfast feare
wch droupes att sound of danger but to heare,
and from ye hart, and hare doe man deriue,
all fearfull proiects doth his mind contriue.

ffeare from the water.

Then lastly from ye Earthes sad bosome drawes
that Melancholy, peevish, frenzy pause,
wch man deriues from Catts, and Batts, and Oules,
and Doves; wch followes dumpish grieued soules.

Melancholy or sadnesse from the earth.

ffor as a curious Artist doth devise
in some small modell to Epitomize
some spatious County, wherein hee though small
doth represent ye prospect even of all
each River, Mountayne, Vale, each Rocke and Tree,
each Castle, Churches, wth ye Townes yt bee,
so yt in litle compasse may bee found,
ye site and fashion of a spatious ground.
So God in Man hath drawne ye Mappe of all
wch is included in this various Ball
ye very situation and discent,
and operation of each Element.

Simile

Agayne as the Elements in there degree
are some of them more high then others bee,
and some of substance harder then ye rest
yett all of them, wch in man is possest.
His strength is sinewes, knitt to flesh and bones
wch needs must Sympathize ye earth and stones.
Then doth ye waterish humor throughly spread
in all his lymbs, wch skin are couered.
Then doth ye ayre reside wthin his brest
whereby his life, and motion, is addrest.
Then of ye warmth of blood is heatt ye brayne
wch feeds ye Nerues, and soe doth sight mayntayne.

Simile

Placing of ye Elements

Also his standing, answers in degrees
being thus compared; But in observing these,
his head is upward toward ye firmament
his ayry breath next under that doth seeme
ye water next doth fill his bowells round
and then his feet goes next unto ye ground.
So yt although the humors are disperst
yett toward the center they are all adverst.
Likewise as Luna's sayd to rule ye sea
and by her virtue beare a secret sway
of all things liquid; soe shee doth in man
and rule his humors by her wax and wane.

Simile.

Simile.

Even soe comparing great things wth ye lesse
man Microcosmus wee must needs confesse.

Simile.

Agayne, as when some Elements exceed
ye first proportion was to them decreed
ye other goes to wracke, as when ye waves
soe oft ye rivers hemming bankes beleaves
wth surging billowes, till ye neighboring fields
of firmer ground, to water soe much yeelds
yt all turnes Marisse: soe in man is found,
whereby his healthy body turnes unsound
for when an humor once doth captivate
yt wch by Nature most predominate.
It is procurer of diseases breeding
wch oft is caused through distemperate feeding
and though (of death) ye Lord appoynts ye houre
yett doth this often cause ye body lowre
long tyme before; through Agues, Sicknes, griefe
wch weakens untill death finds noe relife.

Man sicke by distemper of Elements.

And as too much heat burnes up Ceres goods
and too much wett doth drowne ye earth in floods
and too much could doth frieze and soe benumme
and barrennesse of drought doth often come.
So is't in man: for heat and drought together
having noe moysture: like ye sunneburnt weather
dry him too much, or any like excesse
breeds inconvenience soone wthout redresse.
yett all of these effects wth equall strife
in there proportions, houldeth man in life
preserving health, and makes him well and sound,
even as they make a pleasant fertill ground.

Simile.

Agayne because of some predomination
wee understand they governe in there fashion
As in a quiet state or comon wealth
are severall Magistrates, to keep in health
ye land they governe: ffirst ye King as head
doth sway ye Scepter, setting in his stead
a Lord chiefe Justice: Judges, Mayors, and Sheriffs
and other officers: to keep from strife
th'unruly multitude: and all are bent
to mayntayne peace, and guard ye inocente.
So is't in man, for soe ye humors striue
yt still amongst them Man is kept aliue.

Simile.

But when a surfet natures chiefest foe
doth stopp ye sences passage too and fro
and bars ye way provided for autority
ye baser humors seeks superiority
soe of a man, as also of a Nation
ther danger death ensues, or alteration.
Agayne observe ye wondrous Artist heare
doth Sympathize ye Man unto ye yeare.
ffor as in spring the earth puts forth her buds
soe growes a child in strength of flesh and blood.
And as in Sumer fayrest flowers doe show,
in youthfull lusty yeares doth beauty grow.
And as in Autume leaues doe fall from trees,
soe mans declyning yeares doth beauty leese.
And as in winter earth is could and numme,
even soe in age, and death doth man become.

4 Ages of man.

Simile.

Simile.

Simile.

Simile.

And many wayes beside is man compared
to ye great world, and unto man is shared
ye strange variety of differing creatures
and Sympathized in his various features.
ffor take a thousand men and one shall see
yt one shall not be like another bee
but still some difference is in there faces
though all have Ornaments of comly graces.
So though ye ~~[struck out]~~ beasts, and ffowles have leggs and frame
something alike; yett, but compare ye same,
and difference will appeare; yt man may see
amongst them wondrous strange variety.
ffor God concludeth all his workes in man
and comprehendeth all since hee began
in one smale model closing't in his mould
yt hee in man might all att once behould.
But in as much as man hath reference
unto his God, hee made this difference,
yt whereas other creatures looke one ~~[struck out]~~ earth
wch faces groveling downeward towards there birth.

Man's made upright treading for his face
unto ye heavens, his makers dwelling place,
In token yt hee should not grovell for
one earthly things yt hee his lord forgoe
but yt as hee beholds from whence hee came
soe hee should upright looke to prayse ye name
who made him for the earth, and yt in loue
without desert sett Man to rule aboue.
Another thinge worth notinge yt each beast
and euery foule ye greatest and ye least
is made wth armor both to defend
themselues, and else there enimies to offend.
But man is naked in his first creation
yt hee might see euen by his very fashion
how hee was made ffor peace and not to fight
yt in Mans peace ye lord tooke most delight
and more to shew him yt in bonds of loue
but not by terrour, Man should rule aboue.
Thus hauing framd his Master-peece wch hee
intended to exalt wth dignitye
though yett as liuelesse, motionlesse, and could,
his Blessed Spirit inspird yt brittle mould
wth soule diuine, and humayne, to reside
within his hart, and gaue him reasons guide
whereby hee should direct his actions right
to seeme most pleasing in his Makers sight.
ffor, as Philosophers doe all agree
yt there's a kind of soule in euery tree
whereby itt growes, though yett not part of sence
nor able to remoue itt selfe from thence.
A second kind of soul's in euery beast
by wch both sence and motion is addrest
and all quicke things both fish, and flying foules
are all possest of these two kinds of soules.
But this same soule whereof wee doe partake
doth comprehend both these, whereof wee speake.
ffor by ye first a child becomes a youth,
and then a man, of full and perfect growth,
and of ye second hath hee sence, and motion,
yea and a certaine kind of will or Motion.
But hee excells in reasons gouernment
wch is ye cause, hee's Superexcellent
and want of wch doth make a man more base
then beasts yt reasonlesse doe keep there place.
Now were itt not decreed att first by god
yt reason in mankind should haue abode
itt were noe fault yt man degenerated
or did like beasts being reasonlesse created
thus wee perceiue itt was his firme decree
yt reason resident in man should bee
and yt as Stearman reason still should guide
least humaine shipps should after [illegible] syde
and in as much as man [illegible] is led
wth sence and passion
[struck out]; not being bridled
wth reasons bitt and turnd to vertues way
by sensualitye; Man should soone decay.
ffor as two kings att once breeds alteration
when Adoniah like, by usurpation
one seekes to slay, or to depose the other, x rumours of rebells all there peace doth smother
lawes goes to wracke, ye common Members shake
not knowing one wch side t'were best to take.
Soe is't wth man: for reason stands for right
and will conspires for sensuall appetite.
Reason forbids wt will commands us doe
and will setts nought, but reasons ouerthrowe.
Reason obserues ye cause and ground of things
but oftymes will our soules in bondage brings.
Reason considers wt may hence succeed
but will sayes (care not) for trouble & death,
then will and sensualitye [illegible] together
drive reason out, hee knowes not whether
Reason's sore opprest yt hee forsakes
his [illegible] crowne and unto flight betakes
[illegible] wch sensuall appetite wth free consent
peeuish froward will, makes theefest regiment.
Then Nature sayes: come lett's take our fill
of pleasure here: tush lett not sorrow kill
our sweet contents, lett Reason say't is sinn,
wee'l please our selues wth this estate wee're in.

3 kinds of soules.

1 Of the vegetatiue soule.

2 Of the sensitiue soule.

3 Of the reasonable soule.

vegetatiue.

Sence and motion.

Reasonable.

Simile.

The conflict betweene will and Reason.

Reason lookes att further and former causes, att better things, whereas will lookes att nothing but present pleasures, and takes her force by the strength of nature.

ffoure guides

will is as fire when itt getts dominion in ye soule.

Reason as ye solid earth.

Nature as ye unstable water.

Grace like ye ayre that blowes ye infection away.

Content

Content quoth will: shee beare thee, neuer feare
though reason call; yett lend to him none eare
for hee's a coward yt will stand to pause
and not all once performe dame Natures lawes.
Thus comes to passe yt sin doth soe abound,
for will and sence were ye root and ground
of those abuses in ye ages past
and yet, and will bee whilst ye world shall last
for which sence craues such things as hurtfull prooues
[illegible] still [illegible] wth wch shee loues
and [illegible] selfe [illegible] wth sin shee [illegible]
but any misscheife shee wth ease directs
when led by will, shee getts ye starte of reason
shee runnes to vice, not mynding tast nor season.
Thus comes to passe yt some regard not warning
refusing counsell for there true discerning
of there estates; being led by Nature wholly
yt they delight in nothing but in folly.
ffor wretched Nature takes delight in pride
and there to will is all her only guide.
Likewise in enuy, Nature seekes to kill,
and wrath is hatched out by froward will
yea Nature still inclynes to couetousnesse
and wth deceite, shee doth ye hart possesse,
shee leads to Sloath; and puffs up fleshe desires
and Glutting appetite untill shee tyres.
Thus nature led by Sence & will, wthstands
Reasons just lawe and all her right commands
ffor reason bidds us to abstaine from things
wch put in action, our disquiet brings
and it's by reason, yt wee comprehend
the effects of things, before they come to end
and it's by reason yt our passions start
when will and Sence consent our soules depart
Yett these three things in heathen men may bee
whose reason comes to know a worthy degree.
wch is ye power of Grace, wch none partakes
but those, whom Christ the deare happy makes
ffor euen ye heathen hath wthin his braine
as well as Christians power to entertayne
ye true and perfect knowledge of such things
as to there mynds and bodyes pleasure brings.
ffor they according to Philosophy
haue Apprehension, witt, and Memory.
The first by sight or hearing still is fed
and doth reside ye formost in ye head
soe yt ye eye as soone as it doth behould
unto yt part itt doth wth speed unfould
wt object t'is; wch sends itt instantly
downe to ye hart; who makes ye tongue reply
and answere soe, as t'shall concluded bee
by witt ye second, Optatiue degree.
ffor reason judging there doth guide the tongue
to answere to wt Sence itt doth belong.
The tongue as trumpett doth diuulge att large
ye sound of what's committed to his charge.
Or when ye eye beholds wt worke is doing
itt tells ye apprehension; and for going
itt guides ye way, and then ye witt directs
wch way is best, and guides ye hands effects.
Then wtsoeuer seene, or donne, or sayd,
being past, within ye Memory is layd
as in a storehouse, till some fitt occasion
when sending forth, ye tongue doth make relation
of all that's seene, or heard, or donne before
bee itt good or bad, thus is itt euermore.

Of ye effects of grace, enter-taynd in mans soule.

Grace a speciall gift of God.

The fiue senses acts of the soule.

And when by hearing thus wee doe receiue
a sound of words wch doth impression leaue
of wt is sayd; ye intellect then strikes
downe to ye hart, wch tasteth wt itt likes.
And soe comes fayth: for when ye word of god
in ye harts center settles wth abode
If ye most gratious Spirit doe presse itt in
then ye word liking, makes us mislike sin.
ffor wthout hearing can wee not beleeue,
and wthout fayth, will god noe sin forgiue.
Beside where fayth in good true worth is found
there doth repentance lay a stedfast ground,

and

Will is like an untamed horse

Satan tooke occasion att the delight of Sence to tempt Eue: as shee saw the tree was pleasant to the eye. Ge. Gen. 3.

The effect of Nature, and will.

Nature is a mate for any sin.

Nature being blind followes her enimies and being foolish and stupid will not bee counselled by her friends: for pleasures present fills the desires of Nature soe yt wee care not for the tyme to come.

The effects of reason.

In an heathen man may bee sence, witt and reason.

Many of ye Philosophers were wonderfull wise men, and farr exceeded us in the knowledge of many things; yet came farr short of the meanest of us if wee know Christ aright.

I expresse ye faculties of ye soule thus in there power, as first

1 Apprehension as takes hould of things present, and is as itt were the keye.

2 witt, takes hould both of things present, past, and to come, as all manner of understanding of Sciences, and other affayres.

The tongue is trumpet of ye soule.

The eye is guide.

3 Memory of things past only.

1 Hearing.

wee receiue either good or bad by hearing. but I desire to show the manner of ye receiuing of grace, wch ought to bee in euery Christian man, and some effects of itt in ye manner of conuersion of a sinner, the degrees yt follow untill justification: but I deale more wth this in ye new Couenant of Grace.

The three first & most notable senses for to expresse ye effects of ye soule.

The soule transcendent and contem=plative, but not the body.

and where repentance is: itt cannot bee
but there remission followes instantly.
For god hath promist and appoynted this
a meanes to bring vs to eternall blisse.
Agayne by feeling is mans spirit founde
to bee entire, for if a hurt or wounde
come but vnto ye foote, or meanest part
itt quickly sends a message to ye hart,
then doth ye hart wth passion clime to rise
and calls to reason to direct ye eyes
to seeke a remedy, and then ye hands
doth lay one salue, as reason doth commande.
For as much as man is made compleate
and euery part is fedd by strength of meate
though but one Mouth, to feed wth: so ye soule
by reasons right should all ye lymbs controule.
For though ye hart and head bee reasons towers
yett all ye lymbs obey his searching powers
for as a kinge doth the commande ye acte
and th' lymbs like Subjects execute ye facte
Now whether cheifly in ye head itt dwell
or in ye hart, is very hard to tell
for both in head and hart as most agree
ye soule of man hath like authority
for though it's most expressed in ye head
ye hart is first aliue, and last that's dead.
And for occasions quicke or slow yt chance
ye soule hath power ye body to aduance
and to expresse by gestures and by motion
all kind of acts from fury to deuotion,
to rise, to stand, to goe, to sitt, to fight,
to worke, to play, to leape, and take delight.
And in ye face are gestures allso seene
when Mirth or anger riseth from ye spleene
yea euery passion, either joy, or shame
ye outward countenance doth shew itt plaine
therefore itt comes yt any sudden fright
when tis presented to ye eare, or sight,
or to ye feeling, strikes so to ye harte
yt in amazement all ye members starte
And for ye spirit of Man while senses sleepe
such strange sceanes to our fancies creepe
but whether ours, wch other spirits conuerse
because sometymes wee can our dreames rehearse
and sometymes not: or whether Satans spright
haue power to bring illusions to our sight:
or whether sleeping soules bee like to death
in all poynts sauing yt wee drawe our breath
seeing then wee thinke wee doe both see and heare
when tis not so, and yt ye spirit doth wake
while, on his couch ye body rest doth take
or whether spirits departed shall bee then
like as ye soules are here in sleeping men:
Or whether spirits depart or walke abroad:
being then acute not hauing fleshes load.
Or as a transe: for some in sleepe doe mourne
and some doe laugh, and talke, an tosse and tourne,
and some in sleepe haue other actions too
when like ye thoughts euen so the body'l doe
and diuers wayes ye soule of mans exprest
but of itt mouth though ye body rest.
Or whether by the bodyes constitution
itt stirr and moue: or seeke for dissolution:
For sure itt is jmortall; and itt [illegible] tires
wth being burthened so wth fleshe desires
and groaneth, to bee free from bondage heere
to rest att home wth in ye heauens cleare
from whence itt came; to lay aside this load
of earthy, slymy, dusty, flesh and blood.
For god wch is immortall gaue yt spirit
to Adam and his children to inherit
and therefore euer itt must still endure
though bodyes dye, and rott. yett is pure
(I meane) not mixed wth an earthly weight
but once departed, mounteth vpward straight
and therefore it's transcendent, and can know
what's done aboue, though itt remayne belowe
But as ye eye perceiues all things beside
yett not itt selfe: noe more can man decide
the causes, motions, fantasies yt flow
from his owne thoughts: wch none but hee doth know.
yett certayne tis yt from Mans spirit doth rise
being in distemper, differing fantisies,

Dreaming an acte of the soule.

As for tasting and smelling these concerne the bodie most.

Of feeling.

whether the spirit shall bee in ye head or hart.

Of motion or action.

Of gestures.

Of passions.

Of fright.

Of dreames.

The soules jmortalitie.

The creature groaneth alsoe wth vs to bee dissolued Rom: 8.

Of all ye acts of ye soule none is like to contemplation, whereby ye whole mind is lifted up from earthly things and diuinely wrapt into ye heauens whilest ye body is aliue on earth.

It is more intricate to describe ye wch is ye describer then any other outward thing: for the very soul itt selfe may bee incapable of it's owne estate.

(and

and though alone his spirit is working still
either in good things or about some ill.
For from ye first yt he receiues his breath
vntill ye latest minute of his death
his soule is in imployment, though hee bee
in feare, in joye, in hope, in misery;
though sleeping, waking, or in exercising
alwayes some thoughts are in his heart arising

Faythe an acte of the soule.

Faith ye 1 vertue

Of the ground of words and actions good or bad thoughts.

And last not least, ye soule, or spirit of man
by secret thoughts each word and deed doth scann
before ye world perceiue by outward facte
wch thought intended, being ye soules prime acte.
yea there is euen ye roote of all offense
seeing euery word, and acte, doth spring from thence
for those being wicked, if they forth proceed
itt either prooues a wicked word, or deed.
Also by thoughts doth Grace first enter in
wch my ~~[illegible]~~ gods faythfull seruants conquers sin.
For when wee heare or read ye blessed word
our thought doth to itt first of all accord
and yt consent of ours is called faythe
if wee beleeue for true wt scripture sayth
and thus wee reason; this is Gods decree
therefore my God doth speake this same to mee.
This doth declare his Maiesty and power
therefore by reason he's sole gouernour.
This doth commande mee to abstaine from sin
and this showes how I may saluation win.
This tells my faults: and by this word I find
my deeds are not agreeing to his mynd.
This word of his, directs mee perfectly
how, in gods fauour I may liue and dy.
Therefore by reason god vouchsafeth grace
to credit this, my hart shalbe ye place
where faythe shall dwell, therefore I will beleeue
for sure I am, hee will my sin forgiue.
Loe thus is faythe begott. Now lett vs see
how wee increase in hope and charitye

2 vertue

Of hope. 2 vertue

For hauing thus beleeued itt followes then
yt wee haue hope, wee shall not fall againe
~~[illegible]~~ for ye same spirit
wch by wee formerly did faythe inherit
doth now confirme ye faythe wee had before
and makes vs rest in hope for euermore.
By hope wee wayte for Mercy from aboue
and in ye gifte of faythe wee feele his loue.
For gods free Spirit witnesseth wth vs
yt wee his sonnes: hee houlds vs righteous
therefore wee hope hee will not once impute
our sins to vs, nor leaue vs destitute
of inward joyes, though all ye world doe frowne
yett haue wee hope, feare cannot beate vs downe.
And this was the cause yt all ye Martirs stood
in stedfast faythe, to the shedding of there blood
for they beleeued, and hoped stedfastly
yt they should liue wth Christ eternally.
Hope made them bould, not fearing sword and fire
for stedfast hope contented there desire.
Hope made them willingly forsake this life
and strengthened them against all mortall strife.
And by this hope our faythe must allso rest
if by a sauing faythe wee bee possest
though somtymes doubts doe try if faythe remayne
yett instantly our hope springs vp againe.

Of Loue. 3 vertue

Likewise where faythe and hope haue residence
then comes in loue wch couers all offense
and reasons thus: haue I receiued of god
this gifte of faythe wch hath in mee abod
whereby I am sealed for one of those who shall
inherit ye heauens and ye perpetuall
where by I am from guilt, cleere justified
for yt beleeuing yt my Sauiour died
and yt for mee, hee suffered on ye crosse
to saue mee from both soule and bodies losse
and haue I not beleeued in my harte
yt hee elected mee wthout desert

From the abundance of ye hart ye mouth speaketh; and where ye spider sucks poyson, ye Bee doth gather hony.

I will not speake of ye degrees of euill, least instead of good they bee abused, and so I giue an euill example.

Of ye effects of faythe in ye word of God: ye soul thinks thus if itt beleeue aright.

It applyes itt to itt selfe.

It confesseth sin.

It is contented to bee directed, and seekes peace wth God.

A christians resolution is grounded on ye faythe: wch is grounded on ye word of God.

Faythe is the ground of things hoped for, & ye euidence of things not seen Hebrew 11.

Of hope.

Reason ye ground of hope.

The effects of hope in ye faythfull Martyrs.

* Faythe doth lye hid like to fire in ashes, euen in the best of Gods children, so that they scarse know itt by any motion: but stirr in ye ashes of their harts, wth ye rake of resolution and the sparks will glow a fresh againe & shew a liuely faythe.

Of Loue

By ye gift of the holy spirit wee loue God; & in ye first place in and for himselfe, because hee is ye summum bonum.

(and

And doe not I this comfort dayly find
and doth not hope of this content my mynd
have I not reason ye obediently
I show my selfe before his Maiesty
have I not seene his love the only cause
he pardons mee: though I transgresse his lawes
yes surely: therefore how can I but love
not only God as itt doth mee behove
but alsoe all yt are my brethren here
because Gods Image doth in them appeare
therefore I'le love, and therefore I'le not see
my brother lost in greife and misery.
Am I not of ye body Mysticall
whose head is Christ, wch did redeeme vs all
whose members are ye poore, the lesse behind [?]
wee, like our head should beare a loving mynd.
Doe not I see itt please him to compare
the Church vnto a body? seeing his care
is to preserve itt: as our head alsoe
doth seeke t'avoyd the bodies overthrow
And doth not, in our owne experience
a mutuall love procure a safe defence.
Not sooner can a thorne but pricke ye toe
but all ye legg complaynes, itt cannot goe
our eye stoopes downe and searcheth all about
and cannot cease untill itt find itt out
our hands are alsoe diligent to picke
ye thorne cleane out, and every part alike
in his due place, performs his part of love
to helpe ye hurt, as doth them neede behove.
And should not I yt am incorporate
by fayth in Christ, being of a riche estate
beare like affection to ye poore distrest
and to releive their bondage doe my best.
How can I say I doe beleeve and love
if in myne office, I vnfaythfull prove
if in my power itt rest to helpe him out
for by good workes my fayth must shine about.
what though I say, I doe beleeve indeed
yett if I pitty not my brothers need.
like the figg tree leaves I shall but make a show
of fayth, and hope, when itt is nothing soe
soe shall my fayth not thrive but dye and rott
because noe love is by my fayth begott.
Therefore I'le doe wt good I can yt I
may show wt fayth is quicke in mee thereby.
The tree yt beares noe fruite, is curst and felld
and all things motionlesse for dead are held.
The heathens have a pitty naturall
and should not much more those yt vse to call
Iehovah father: yea and hopes to bee
by fayth delivered from sins penaltie.
The devills to whom, God doth noe grace afford
doth feare, and trembleth, and beleeveth his word.
yett they have neither hope nor helpe thereby
but only dread of his great majesty.
And should not I, yt knowe I have by itt
soe great an earnest of yt benefitt
wch passeth all ye comforts of this life
whose very pleasures are but paynes and strife
should I not passe those streites [?], wth vertuous deeds
in love expressing, wch from fayth proceeds.
Although I cannot (as I should) bee gratefull
to render ill for good, is vile and hatefull.
Iff but an earthly King, should give to mee
ye favour, wch his sonne desires to bee
and for my peace, hee should wthstand my foes
soe long, untill hee overthrew all those
yt had conspired to take from mee my crowne
and soe hee settled mee wth great renowne
If after, ye Prince for my releife
repayred to mee, where I was Lord or cheife
in poore array, and hungry, having lost
his souldiers all, and hee by tempest tost
his armes, and leggs, and other parts beside
soe ragged yt scarce his clothes his bodie hides
sore pinched wth fasting, and his case should tell
and aske but ye crumms, yt from my table fell.
Iff I in steade of comfort in his care
should looke wth scorne and spite att him soe bare.
Iff I should quite his love wth proud disdayne
yt for my sake hath suffered losse and payne

Reason ye ground of love.

In ye 2 place wee love our brethren in and for God.

Love bringes forth all ye workes of mercy. as feeding ye hungry. clothing ye naked, teaching ye ignorant etc. for that where not such things appeare there is not love in ye party.

Motives

wee love not first but because hee loved vs first.

where contention & strife is amongst neighbours, there is the members of ye body cutt off. & men seperated in affection cannot bee att unity wth God. For hee yt is not wth mee is against mee saith the Lord.

Simile.

A reason.

where one feeles not anothers misery. there is ye members dead, & then as good cutt off as sensible [?]

An argument.

Simile

A resolution.

reasons comparative.

The Divells have fayth in word, and goes as farr as any morall man. nay further, for hee is in feare of ye judgement of God, wch many men are not.

Our thankes is noe profitt to God, yett hee accepts itt as a recompence when wee doe confesse his love and prayse his name.

Simile.

Heere is lively sett out ye estate of all yt professe they beleive in Christ. and heere is ye estate of ye poore members of Christ on whom those yt are rich in this world ought to doe good unto.

and though for mee, I knew hee did this deed,
yett I forsake him in his greatest need
when for his fathers sake hee craved of mee
to bee releeved in this extremitie.
Mee thinkes I see how all good harts would hate mee
and though they durst not speake yett murmur att mee
yea and by reason, I might justly feare
revenge from ye his fathers wrathe [?] severe.
Even soe itt is wth mee, one whom heavens king
hath in this life bestowed soe many a thing
wch others want, hee did mee, Lord create
and now hath rays'd mee to this great estate.
Then I being robbed by sin, hee did restore
mee to my peace and wealth I had before
although on his part hee hath suffered losse
not of his strength, but life vpon ye crosse
and now in his poore members comes to mee
to crave some comfort in his misery.
how can I hope hee resteth still my friend
if to his poore ones I noe comfort lend
but more t'afflict them adde vnto their paine
oppression, and insulting proud disdaine.
Have I not cause to feare his fathers hate
to come wth vengeance, seeing my whole estate
rests in his power: and yt in fury hee
will come wth speed and take revenge one mee.
yes sure, and soe may all as well as I
that talke of fayth: and show not workes thereby
there fayth is dead, there hope is all but vayne
unlesse this thought doe in there soule remayne.
Therefore because itt shall appeare indeed
yt I have fayth, I'le helpe ye poore in need.
And yt my hope may surely anchor cast
I'le strive to show my love while life doth last.
And then I'me sure though fayth and hope doe fayle
yett Love shall still continue and prevaile.

Of prudence. 4 vertue.

For fayth being given vs of God speciall grace
and hope possessing vs doth feares displace
then Love attendeth, for where fayth doth dwell
there perfect love doth strive quite to excell
and that same worke wch did our fayth begett,
doth light our feete to shun ye traps and nett,
wch Satan layes to catch our wandring soules
covers our errors and our wills controules.
By Prudence wee foresee where danger is
and vse ye meanes to find eternall blisse.
by Prudence thus wee thinke, I will not trust
my selfe: I find my flesh will prove vnjust
I'le arme my soule, wth armor ere I fight
itt may bee thus: my foe will in ye night
seeke to destroy mee: if hee find mee bare
now to resist him shalbe all my care.
I'le pray before I eate, and after give
due thanks to God yt did mee soe releeve.
I'le pray before I sleepe, and when I wake,
soe shall myne enemy noe advantage take.
In every thing I sett about to doe
I'le worke and vse some Invocation too.
That as ye wilely Serpent I may shun
those sins by wch soe many are vndone
soe shall I bee assured through fayth in Christ
to scape ye fall to wch I am entic't.
If flesh beguile mee by some negligence
then I'le not seeke to hide myne owne offence
but I'le confesse my weaknesse and repent
and greive for sin and seeke amendement.
yea I'le bee sorry yt I did offend
soe kind a father and my cheifest friend
not when I feele his rodd but when I see
yt I have sinned against his Majestie
because I should appeare soe blockish blind
to bee soe negligent to him soe kind.
For fooles when they are beaten can but cry
finding themselves inclosed in misery
and mourne because there tyme of pleasures gon
and they are now left comfortlesse alone.
But Prudence will foresee ere itt offend
and strive (if fallen) in tyme of grace to mend.

Of Temperance. 5 vertue.

Now where these vertues shall one possesse
wth Temperance should ye soule bee still addrest

Here is ye estate of all yt refuse to doe itt.

This pt of the soule ought to bee imployed wth such motion.

Let every one yt is rich thinke thus, Adam was made Lord of ye creatures and wee in him.

Note.

This resolved thought should bee in every Christians hart.

By Prudence wee prevent dangers.

Fayth is as ye Sun is amongst other Planets.

Noe fayth noe Prudence.

wthout fayth there is noe vertuous thought, word, nor deed acceptable before God: wee know our weaknesse by itt.

And like as attendants follow their Mistris, soe these vertues follow true and perfect fayth. soe yt if wee say wee beleeve, and show none other vertue, itt is a doubt yt or fayth is not fayth, but a meere shaddow as a picture is not substance, and therefore not a lively fayth as itt ought to bee.

Prayer against temptation is an armor both for the soule and the body.

A good resolution in ye hart of a true Christian.

Confession of sin a poynt of prudence, and a meane to escape vengeance.

One vertue depends vpon another and all vpon fayth.

Hee yt hideth his sin shall not prosper, but hee yt confesseth and leaveth them shall find mercy.

A reason

wisdome doth foresee a danger and seekes to prevent itt.

and that wee may perceive her operation
of her effects ~~[struck out]~~ shall be declaration
for by the same wee learne to shun those things
wch ~~[struck out]~~ soule or body damage brings.
Then thus wee thinke: by prudence well I see
that much soule hereof will hurtfull bee
even in those creatures given for nourishment
seing wth so litle Nature is contente
yet froward will, doth seeke to make that sin
wch should for nourishment to mee have been
therefore I'le shun them least I take delight
in pleasing lustfull Natures appetite
and sometymes I will fast to tame my flesh.
For well I see the stomakes over cloyd
makes men like beasts, and of all vertues voyd
fittest for lustfull, idle slouthfull actions
fills all the mynd wth lewd and fond distractions,
also the brayne wth fumes, and dulls the eyes,
and many distempers: from full stomakes rise.
Likewise strong drinke I'le take such heede
that I should surfett take through drunkennesse
for then I should both wast those creatures lent,
and to my selfe procure great punishment
my tongue would soone offend; nor should I guide
the rest of Natures wilfull course beside.
Soe shall I governe both my selfe and those
wch for my use god gives mee to dispose.
Soe shall I please my god, and blesse his name
and from rebelling keep my body tame.
yea soe shall reason still remayne wth mee
to keep mee from such things as hurtfull bee.

The thought of temperance.
A resolution.
A reason.
The fruites of Gluttony.
The effects of temperance and sobriety.

Of Justice. 6 vertue.

And where the sences all are whole and sound
where by disorder noe distempers found
that man is fittest to decide the cause
of right from wrong according to the lawes.
Though that cannot find himselfe amisse
to censure others, noe fitt person is,
therefore itt's not amisse if here wee see
wth thought to wch in the Justice ought to bee.
And I not sett about by the highest power
to this intent that sin should not devoure
how then can I escape the vengeance due
to those that in there office proove untrue
Therefore thinke's Justice, here will I devide
the case equall and to neither side
will I decline, from that wch is the right
for flattery nor favour, for my sight
is muffled up, and one a sure I stand
wth sword and ballance, held in either hand.
I'le take not bribes, nor shall my hart inclyne
by covetousnesse, to reape wch is not of myne
I'le feare not great ones: I will scorne not small
but I'le give sentence equally to all.
I'le not make one beleeve I am his friend
when to deceive him I doe full intend.
Nor will I lye, to make a matter seeme
more then itt is: of good or bad esteeme
For I beleeve that god beholds my hart
and he'l not passe by myne ill desert
I feare his vengeance due for doing wrong
although hee seeme to suffer sinners long.
If I should doe wrong, justly then might hee
reward my falshood, wth returne one mee.
For as I judge one others persons here
even soe the lords will, when I shall appeare
to give account, most justly give reward
wth due returne: or crowne wth crowne prepard
for all that love the truth; therefore will I
not judge myne owne cause least too partially
I seeme to spare my selfe, for well I find
that Nature strives, to flatter soe my mynd
that I extenuate myne owne offence
and that I give not sin due recompence
yea and doth aggravate anothers fault
and soe in justice patch my soule would hault.
Therefore I'le give even as the case I see
by due desert, soe shall my sentence bee.

A judge must not bee an intemperate man.
A reason.
All power is of God.
A partiall discription of Justice.
not covetous.
not timerous.
not proud.
not partiall.
not deceitfull.
noe lyer.
noe flatterer.
A reason.
Hee ought to feare Gods justice for his injustice.
wee are to partiall to our selves, and severe to others.

Of Fortitude or Patience. 7 vertue.

Now last not least though Martyr hath gone before
yett must our patience bring us to the shore.

Patience is shewne onely in suffering, and the other vertues in doing.

For

For if wee could attaine the vertue past
and yett by fortitude, wee could not fast
possesse soe our soules, wth patient trust
wee could have name of Saynts: or name of just
for all the vertues still abide wth this
to guide there course unto eternall blisse
And thus thinks Patience, have I not beleeved
gods promise made to mee ~ why am I grieved ~
have I not hope ~ how can I then dispayre ~
though divers crosses doe my state impayre,
should I not shew my love in wayting still ~
can any thing befall wthout gods will ~
Is not my god, a god of ~~[struck out]~~ might to save
my soule from death, ~~[struck out]~~ body from the grave ~
hath hee not promisd that hee will not lay
more crosses on mee, then to beare away
hee'l make mee able ~ yea if I should fall
yett hee will heare, and helpe mee when I call.
what though the world doth persecute mee now ~
yett will I suffer: and wth patience bow.
wch though I be sicke, or weake, or blind, or lame ~
or wch though wrongs, or slanders, hurt my fame ~
or wch though ~~[struck out]~~ losses, take my goods away ~
or wch though enemies seeke my soule to slay ~
yett I'le not murmur, neither malice those
that seeke to make mee, even my life to lose,
nor will I render evill for evill to such
as have requited ill for good soe much;
nor will I give rebukes, or offer shame
to those that wrongs my good estate, or name,
nor will I threaten such to requite
those that to injure mee doth take delight.
But wth-soe beside mee still I'le beare
that to the world my patience may appeare
and this shall lead mee, where I shall attayne
in heaven wth Christ for evermore to reigne.
For why I know that nothing can bee donne
but by the permission of the Holiest one
and its his will, that in this sort I beare
therefore I am resolved not to feare.
Againe I know itt is but for my good
to tame my Natures wilfull flesh and blood
wch els would scorne all gods divine decree
therefore hee for a bridle sent itt mee.
Orelse itt may bee thus, the more I'm troubled
hee meanes soe oft shall my reward bee doubled
for I must have my heaven but in one place
therefore I beare wth joy this wretched case.
I'le looke one Christ and as my captayne fought
will I alsoe: the conquest I'le not doubt.
Hee bare his crosse in all poynts patiently
hee suffered payne, despite and miserie,
and soe did all the Martyrs wch were slayne
yett did both hee and they esteeme itt gaine.
Hee did not curse those wretches wch assayd
to take and crucifie him; but hee prayd
for pardon to his father: for there sinn
and that there blyndnesse might forgivenesse winn.
yett hee by Patience did performe the will
of God, whose pleasure hee did all fulfill
and hee had victory, & warned mee
that in his steppes my feet should guided bee.
Hee tould mee I must rise and beare my crosse
and patiently endure, even to the losse
of all that I possesse, yea life and all
and by his grace I will obey his call.
If hee did not attayne wthout distresse
to heavens eternall happinesse
much lesse can I, that have not worth in mee
attaine that joy wthout some misery.
The servant ought not crosses to disdaine
seing such a lord wth Patience suffereth payne.
Therefore because I doe beleeve his word
my hart shall pray that hee will strength afford
to comfort mee untill my dayes shall end
and I'le endure wt crosse soever hee send.

All the vertues layes their foundation upon fayth.
The eye of fayth being fixed upon Christ his sufferings doth breed patience in us, wch considering Gods promise of protection.
A perfect resolution.
Hee happy hee that can say itt truely in his soule, and performe itt in his life.
A reason.
Fayth and patience is not seperated but both are grounded upon knowledge, wch comes by the word of God.
A good resolution.
A right use of crosses.
Whosoever will follow Christ must take up his crosse and follow him.
A kind of necessity in bearing of the crosse.
The servant not free and the master bound.

Man made excellent

Thus have wee seene how man exceedeth farre
all other creatures wch created are
and by reason hee hath reason given
whereby his thoughts are lifted up to heaven
whereby hee's made a counsellor in things
wch doth belong to god the king of kings
whereby hee doth discerne the right from wrong
and these the things that doe to life belong

whereby

whereby hee may perceive his owne offence
and rise in tyme from sin and negligence
whereby hees capable to understand
the will of god: and see his powerfull hand
in all his workes, and know ye ~~[struck]~~ Majestye
who can condemne and save eternally.
Now having this hees left without excuses
to coulor, or to cloake his foule abuses,
of all ye creatures to his power lent,
seeing hee alone hath reasons governement
seeing hee alone is lord of every thinge
wch nature out of earth or seas doth bring
and hee as then, knew not ye evill way
nor had his soule as then begun to stray.
For Adam was in perfect innocence
and walked in all true obedience.
And though as then these vertues were not showne
att large in wordes, yett unto them was knowne
there true effectes, and in his soule was plac't
there substances, wth all his wayes soe grac't
ye great Jehovah did commit to him
his derest treasures, and his garden trym
and bad him dresse itt, and yt for his payne
hee should in pleasure ever there remayne.
Hee made a fellow, of his ribb to bee
his loving partner in felicitie,
hee made all creatures: as there natures were
and had noe doubt, in joy remayned there.
x But Man allas, being not content wth this
beleeved his Mate, and lost eternall blisse.
Man lost his glory, Man expell'd from joy.
Man's cursed a slave and breedes himselfe annoy.
Man yt ere while all creatures did obey.
now lives in feare, lest eche one will him slay.
Man's now noe lord: eache creature armes his power
poore silly Man, they seeke him to devoure.
Man's wrapt in misery, without releafe.
Man sees his frailty, yett can find noe peace.
Man yt but lately bath'd himselfe in blisse,
knowes now indeed: but wt ~ his worst distresse.
Man flyes from place to place, and seekes to find
some meanes to comfort, or content his mynd,
hee thinkes to hid him from his makers sight
his conscience tell him of his woefull plight
itt still accuses him, hee cannot rest
wth feare, and care, and greife, hee's sore opprest
Meane tyme ye Lord fore knowing what would fall
doth thus provide to quite him from his thrall.
Hee calls a counsell and hee summons there
his Mercy, Truth, and Justice to appeare
his love to man, and eke his hate to sin
and hee being sett to speake doth thus begin
I have (quoth hee) amongst my workes of wonder
created one surpassing all ye other.
One yt above ye rest my stampe doth beare
my lively image did in him appeare:
I made him all my darling, did him free
in all myne on earth, gave him every tree
to eate of att his pleasure wth delight
nothing was then soe pretious in my sight
but unto Man in earth I gave itt all
even to his power, quicke, dead, or great, or small
only one fruite tree I did him forbid
because my speciall knowledge there was hid.
Hee not content wth all my graces store
did tast ye fruite, I warn'd him of before,
although I tould him, death should bee his hire
if hee to touch, or tast itt did desire.
Yett stubborne Man unto his wife gives eare
scornes att my Grace, nor doth my Justice feare.
Man blames ye woman, woman blames ye Serpent
and hide themselves, now fearing punishment
they shun my presence seeking to conceale
there faultes; as if my Spirit could not reveale
there secret thoughtes: oh see how blind is man,
wt shall I doe ~ lett heare your verditt then
Man is become like god in every thinge
this disobedience doth such venture [illegible].

Truths Declaration.

Most reverend Lord, thou knowest yt I must bee
for wch: thy truth must still remayne wth thee.
Man was created wth divine perfection
yea hee obtayned thy glories bright reflection
yett hee was subject then to stand or fall
for wthout thee hee could not stand att all
(itt seemes) thou left'st him to himselfe yt while,
or how could Satan els his soule beguile
And for ye Serpent twas not only hee
wch threw poore Adam into misery.

For

Complaint against man.

Many have beene curious in seeking how long Adam continued in his innocency: some thinke one thinge & some another. but seeing the best [illegible] itt an uncertaine thinge how long, therefore I will not define itt.

Man by reason his left inexcusable.

Adam was excellent in his innocency.

x Man's fall.

That glory wch man lost by sin, hee is restored unto by fayth in Christ Jesus, by the gift of the grace of God.

All Gods creatures and his giftes are ready to execute vengeance on man for sin att Gods appoyntment.

Adam in sin, who having offended thinked to hide him.

Gods providence and care for man, for while man is offending, God is providing a cure: to shew yt God is not ignorant of wt will bee. hee speakes of thinges to come as if they were come.

1 Counsell in heaven

God assembles his Attributes as itt were to counsell

his speech or complaint.

It was not the matter of ye fruit, but ye manner of takeing itt against Gods commandement wch gave the offence, if god had not sayd thou shalt not eate, itt had not beene sin, wherein shews man loosed.

God sees in secret.

Man's blindnesse.

Exema

Man's estate before sin created most excellent.

For in the Serpent had ye devill hid him
wch councelled him to eate wt was forbid him
for Satan envied Man's advanced estate
from wch for pride thou banisht him of late.
Thought hee, shall Man possesse ye place was myne
and I bee expelled from heavens christalline
I'le wait a tyme: I'le flatter him wth lyes
and if hee yeeld, his ruine I'le devise.
Soe like a Captayne when ye wall is thin
will make ye breach to lett his souldiers in.
Hee comes unto ye woman being but weake
and in a Serpents likenesse did hee speake;
~~for [illegible]~~ ye woman ~~[illegible]~~ intice
and overthrow ye Man, by his devise.
Soe by his mallice came this great offence
yt Adam sinnd through disobedience.
But now if thou destroy mankind for this
and banish him from everlasting blisse
then will thy purpose seeme to bee frustrate
except thou dost, another Man create.
The devill himselfe will laugh wth pride and scorne
to see how hee hath made this Man forlorne.
Thy firme intent shall vanish then to nought
an Satan shall rejoyce in yt hee sought.
Yett well I know thou saydst yt Man should dye
and if hee bee not, then thy truth will lye
the fact is haynous, death must needs ensue
soe shall't appeare indeed yt God is true
but now lett itt bee thus: but corporall
for wch: ye part of man did cause his fall
soe when ye body dyes ye soule shall come
before thy majestie to receive his doome
then as itt pleaseth thee soe lett him [illegible] itt
share itt in love: or els in wrath refuse itt.
Because Man sinned, Man must therefore dye,
this is ye truth: and none can this deny.

Justice replyes, her sentence.

My Lord quoth Justice thus itt is by right
this fault wch Man committed in thy sight
deserves not better: seeing itt was contempt
of thy command: but yt hee bee exempt
from all thy gratious favours given before
yea and to suffer torments evermore,
and in ye selfe same nature, twas committed
lett itt bee punisht, and not bee remitted.
Man's soule, and bodie, both did there consent,
therefore lett each have share in punishment.
Now seeing thou madst his soule itt cannot die
lett itt bee burnt in hell continually
lett itt wth Satan evermore remayne
in torturing terror, never dying payne,
upon thy Truth is Justice grounded sure
and wthout Justice, Truth cannot endure.
This is my sentence now quoth Justice then
thus were ye Angells, thus shall be ye Men.

Mercyes request.

Mercy drew neere and sayd, oh father deare
now or els never lett thy grace appeare,
am I not worthy now also to speake
doe not one Man thy cruell vengeance wreake.
wherefore thou madst him wth such excellence
now to destroy him for this one offence
Alas hee's weake and made of dust and clay
subject to fall, except thou doe him stay.
And dost not thou preserve wth saving power
thinges ready still each other to devoure
Now Man being left alone wth power hath hee
to keepe thy lawes, or feare thy Majestie.
wth though thou didst forewarne him of this fall
how could hee th'assault his strength was small
besides, if Justice must have her request
then must all love bee banisht from thy brest.
yea: where shall I for evermore abide.~
therefore lett Justice, not this cause decide.
Pardon poore Man, My Lord o grant my suite
thou seest of helpe alas hee's destitute
his guiltie conscience terrifies him now
unto his soule lett mee thy Mercy show.
Thou knowst itt is small mastery to slay
him yt wthout thee cannot breath one day.
Beares hee not still thyne image in his face
forgive his sin, and take him into grace
then shall hee prayse thee for thy bounty great
pardon his crime, o Lord, I thee intreat.

Hate to sins verditt.

Quoth Hate to sin, I must not bee ~~be~~ My Lord
hee could wth Justice, how shall then thy word

bee

Satans envye brought sin in to ye world.

Simile.

Satans craft.

This hath beene as ye devill would have had itt.

Gods righteousnesse must needs bee fulfilled. and mans sin must bee punished.

The soule returnes to God yt gave itt.

Mercy entreates for man

Hates aggravation

bee true performed, and thy threatnings should
Man shall comitt offences manifould.
Man will not haue them off, nor in wch kind
hee breake thy lawes, and vex thy gratious mind.
Tho all things els wch thou hast for man created
continued still as they were first created
yea every kind of heavenly and earthly thing
but wretched Man, obeys there heavenly king.
what will not Man doe if thou lett him goe
hee will goe neere to seeke thy throne alsoe
as Lucifer: of see how hee aspired
to bee like god in knowledge hee desired
now for his pride lett him therefore pertake
like punishment for disobedience sake,
this is a foule contempt, yt man slay
should seeke to equall god: and bee but clay.
Lett Justice now proceed, I should yt best
soe shall my Lord continue still in rest:
or els remember how will Justice flee
thou knowest yt shee must still remayne wth thee
thou knowest shee must bee cherished wth power
take her away, and sin shall all devoure,
all things att randome, wthout guide will run
forsake but Justice, vertue quite vndon.
Lett in disorder then, in ordered place
and take this for a favour not disgrace
expell all hate to sin, lett mee not rest
wthin ye center of thy sacred brest.

Loue to mans entreaty

Now Loue to man noe longer could forbeare
wth very griefe this sentence strake to heare
against poore Man, his finall end to threat.
Pardon my Lord, quoth shee I thee entreate
thou knowest I helpt thee make all things for man
and wth thy wisdome I was partner then
then thou esteemedst mee worthy credit giving
for by my meanes thou gavest him all things living
though from thy Spirit of power thou gavest him life
yett for thy words sake lett mee end this strife.
If thou destroy Man all thy workes are vayne
nothing to prayse thee, shall in earth remayne.
Besides how canst thou turne thy former loue
to mortall hate: seeing thou art farr above
poore Mans desertes, o lett not vengeance rise
to make poore Man, soe hatefull in thyne eyes
yeeld vnto Mercy, though thou mayst him slay
for one poore fault, for going once astray,
hee's now indeed poore, helplesse, wthout thee
and ye most wretched of all things yt bee.
ffor as hee was above in excellence
soe much the more hee's falne by his offence.
yett if thou kill him, where shall Mercy hide her,
how will both Justice brave, and Hate deride her,
if thou assent to Hate, or Justice either,
Mercy and I must flee wee know not whether,
wee must not liue wth thee, for wee must die,
wee cannot suffer this great cruelty.
Then answered Justice if my sentence may
proceed one Man, soe, els I must not stay.
Nor I quoth Hate, I must not here abide
if Mercy, Loue, or [blotted] this cause decide
for sinn is oughly vnto righteous-nesse
and this I'me sure thy truth will soone confesse.

Wisdomes request for peace.

wth that ye Sonn yt blessed well of grace
being moved to pitty mans distressed case
stands vp and sayes to thee O father deare
amongst these sisters Peace doth not appeare
shee being heaven to heare wt shee can say
for shee can by her power this strife allay.
Jehovah granting, soe hee being in sight
fayre tender Peace, attired all in white
who thus beginns: my Lord and King of all
heare my request, I come no here to braull
but to conclude this strife they haue in hand
lett Mercy then wth Justice here-by stand
and walke together, not being seperated
soe will there cruell strife bee soone abated,
and lett thy Loue to Man, wth Hate bee mixt
then in there fury I will come betwixt:
but for ye manner how this must bee done
shalbe declared by there only Sonn
whose wisdome trewe, yt all thy workes did frame
hee'll saue poore Man, from sin and further shame.
Graunt him and mee wee will assuage thine ire
and grant these sisters all there whole desire

(bring

Peace speakes.

Gods justice mixte wth mercy in punishing sin and sauing man [illegible] did stir

Not yt there was any [illegible] redemption: but yt Christ is our peace, and his fathers wisdome

bring Man in favour, quitt him from his sin
vpon repentance, pardon hee shall win.

Wisdome scannes ye verdets.

wth yt beginns hee, saying, oh father deare
Mans great offence doth soule to thee appeare.
Justice would haue itt punisht in hell fire.
Mercy, to haue him pardoned doth desire.
Hate, strives to aggravate this sin of man
Loue seekes to couer by wt meanes shee can.
Justice and Hate by man cannot bee borne.
Mercy, and Loue, oft make offenders scorne.
Now Man did sin and Justice must proceed,
for death to ye transgressour was decreed.
yett Mercy must not perish, Loue must liue.
Peace must not die, this comfort wee will giue.
Thus must itt bee, there must bee found one Man
of Adams nature, of such power yt can
endure gods Justice, suffer for Mans sin,
appease gods anger, and Mans pardon win.
Not a meere Man, but Man of flesh and blood,
not made Immortall, nor wanting God,
one wthout sin, of sinfull Adams race,
in hate wth sin, yett dying for yt case,
one yt loues Man, and Mercy can prepare,
can punish sin, and yett can sinners spare.
ffor Man alone being dead can rise not more
and this not just yt God should dye therefore,
nor can hee dye; for wch his godhead sure
doth him preserue Immortall to endure.
This must bee done yt Adam may confesse
his owne deserts, and heavens righteousnesse.
If such a Man wee find wch you all
are you content yt hee accomplish shall
all your requests, gods wrath for to appease
and purchase Man his euerlasting ease.
Thus all consented, for itt was decreed,
and Peace came downe to Adam and his seed.
ffor God ye father sent his only Sonn
begotten by him, ere ye world begun,
t'appease his Justice due to Mans offence
and please his anger by his Innocence.
See righteousnesse, and Peace did kisse each other
his Mercy, and his Truth were mett together:
then all commends this wisdome of ye Sonn
through whom by faith Mankind his freedome wonn.
ffor all before hee came, yt did beleeue
yt hee should come, all those hee doth relieue.
And when hee came, all them yt would him know
hee embraced them kindly, blessing them alsoe.
And all ye soules, yt since beleeue his word
hee grants there suites, doth to there prayers accord.
Now when these things were thus agreed vpon
to Adam goes ye Lord, and calls anon
rebuking him, and yett this comfort giving
yt hee his wife ye comfort of all living
should bring a Sonn to breake ye Serpents head
by living sinlesse, rising from ye dead,
in whose appearing if hee did beleeue
all his offences, hee would quite forgiue.
yett Adam was expelled to liue a while
from Paradise all naked in exile
here could, and heate, his weary lymmes opprest
in toyle, and griefe, and cares, and much vnrest:
thereof itt comes yt all his offspring yett
doth beare the memory of yt woefull fitt
in paynes, and sicknesses, sores, and age, and death
vnder wch burden of they yeeld there breath.
ffor though by Christ wee are redeemed from hell
touching ye horror of those torments fell,
wch all ye damned soules doe suffer still
yett these annoyances doe by his will
pursue mankind; to beat downe all Mans pride
yett to ye elect these things are sanctified,
euen death itt selfe is made a meanes to bring
Man to ye sight of Christ his heavenly king.
But here as yett my weary Muse must rest,
and leaue poore Adam wth a carefull brest,
devising how to build, and cloath his skin,
reaping ye woefull harvest of his sin,
increasing in his sonnes, and generation
to talke of yt great flood and alteration.
Now yt my Muse may leaue him in ye darke
hee lookes for Noah yt blessed Patriarke

The first Pause or rest.

Full sixteene hundred fifty fiue and one,
soe many yeares already past and gone,

(or

The description of Christ.

wch such a one.

The fathers fayth, and ye Apostles fayth, and our fayth are all one, differing only in tyme.

Man is driven out of Paradise.

Man is not free from infirmities.

Death is advantage through Christ to the elect.

The ould world wicked

or thereabouts it was, from Adams fall
unto ye deluge wch destroyed all.
But great Jehovah sitting then att rest
noting how creatures followed his behest
each in theire order keeps theire owne degree
but he, wch by mankind might worshiped bee
that is still abused: by Mans head strong will,
therefore ye Lord intends Mans life to spill,
wth every living thing for Man created,
and in his counsell hee this thing debated.
Long-suffering (quoth hee) depart away from mee.
Mercy, and Peace shall here not longer bee.
Come you my Power, my Justice, & my wrath
to seaze on Man, who mee abused hath.
My spirit shall now not longer strive wth Man
but in my fury I'le destroy them then,
his very thoughts are nought continually,
hee's but base clay and surely hee shall dye.
And as hee spake, was instantly presented
poore righteous Innocence who thus lamented.
My Lord (sayd shee) I am expulsed from earth
to save my life, where first I had my birth
Of all men living surely there's but one,
wch for my absence maketh any mone,
ye rest delight in nothing wch is good,
but all theire pleasure's shedding humayne blood.
Pride, and Oppression, yea and past all shame
they monster-like abuse Dame Natures name
theire deeds are such as tis a shame to show
now Lord revenge us by theire overthrow.
For Man regards not thee, nor doe they feare
thy vengeance, nor thy judgments most severe.
Only poore Noah in all his generation
doth love uprightnesse worthy of salvation.
hee mournes therefore, how all ye rest are bent
tells them ye sin, will cause great punishment.
Thus hee alone doth preach and strive in vayne,
for they requite his labours wth disdaine.
Make hast sayd God unto his Providence,
Mercy to Noah I alsoe will dispence.
Goe tell him I, who made all things of nought
will ye destruction to ye world bee brought
both Man and beast, yea every living thing,
ye cannot live in the seas, to death I'le bringe.
But yett my Mercy doth intreate mee soe
I in an Arke of wood I'le save my Noah.
Bid him therefore of lofty pine trees make
an Arke soe large, all creatures may pertake
salvation wth him: hasten one this thinge,
for swift destruction to ye world I'le bringe.
Then up stood Justice: saying most holy Lord
I hope to see fulfilling of thy word
for Man deserves noe better att thy hand
then execution of thy strickte command.
Att Mercy hidder, and let Love depart
and Justice from my Lord should never start.
Mercy being sent sayd yett am I sure
his Love, and Charity, and I shall friendly endure
for saving eight of all this generation
shall store ye world agen by propagation,
and saving male and female of each kind
of beasts and fowles, yett this shall please my mynd.
The message done to Noah, hee falls in hand
to make ye Arke as God did him command
ye wicked people seeing him busy bent
derides him thus, and mockes his good intent.
Thou foole say they, wt wilt thou make of this
doth thou thinke, thou shalt escape where vengeance is,
dost thou beleeve ye God, if one there bee
will drowne us all, and save thy house and thee.~
What fearst thou foole, yt thou this Arke dost frame.~
dost thinke thereby to eternise soe thy name.~
That after ages shall in memory
of this thy worke adore thy deity.~
Or dost thou thinke: yt God regards thee soe
yt thou more worthy art then others moe.~
Are wee not all alike by him created.~
Are wee not all alike on earth estated.~
Have wee not power to doe wt pleaseth us
wthout controulement.~ therefore thinke not thus.~
but doe as wee doe; tush, why should wee care.~
Leave of thou foole, and doe not Arke prepare,
dost thou thinke, all things can bee put therein.~
Or canst thou catch ye fowles in the ayre soe thin.~
how canst thou tame ye beasts wch wild by nature.~
Leave leave thou fondling there noe signes of water.

Is not

All things are worse for mans sinfulnes.

The second counsell called in heaven.

Sin cryes for revenge.

Gods care for his.

Judgment mixt wth mercy.

Justice delights in vengeance, since due proportion of punishment equall to ye offence.

Mercy feares punishment.

The wicked taunt the servants of God.

They almost forgett god.

The wicked thinke all like them selves.

Is not times pleasant as att first they were.~
Is not ye clouds most bright, and weather cleare.~
Doe wee not marry, feast, and multiply.~
And are wee not increased mightily.~
Why dost thou thinke god made us all in vayne.~
Or made us to destroy us now againe.~
Or dost thou thinke ye none in earth is wise.~
because they follow not thy fantasies.

It was in the spring when ye flood came, as most doe agree.

Noahs answere.

Then answereth Noah, ye Lord who bad mee doe it
will when his tyme is come, bring all things to it.
I need not feare, seeing I doe his command
for who his will, and Power doth stedfast stand
not yt hee will, because hee can alwayes,
but if hee will, hee can att all assayes
hee can destroy ye world, and this hee promisd
repent your sins therefore, and bee admonishd
for certaynely wthout all contradiction
hee threats ye world wth terrible destruction.
your violence pulls downe his heavy wrath,
your filthy lusts, him long abused hath.
If you take warning yett his Mercy stands
even in his presence, and his great commands.
hee can send Peace to you in Justice stead
we looke for speedy vengeance on your head
for mee, if I bee foolish lett bee soe
to make this Arke my hand shall not bee slow.
The Arke made ready Noah doth gather meate
of every kind wch living things doth eate.
Then God commands his Providence to goe
through earth, and ayre to gather too and fro
all living creatures breathing under heavens
uncleane by couples, and of cleane by sevens
both beasts, and fowles, ye female and ye male
of every kind ye great ones, and ye small
into ye Arke, they come wth one consent
to scape ye vengeance of mans punishment
Noah and his wife, his three sonnes and theire wives
into ye Arke was shutt wherby to save theire lives.
These things being done Jehovah calls his Power
wth wrath, and vengeance ready to devoure:
who came and wrong ye spongie clouds amayne
I forty dayes and nights itt still did rayne.
they brake ye bounding bankes and rocky shores
ye raging Thetis ore her bulwarkes roares,
and clymbs ye Mountaynes, and ye trees most tall
ye heavens bright hee could not discerne this ball,
for water covered quite ye highest hill
full fifteene cubitts and exceeded still.
Now see ye shifts of all ye world wth mee,
some clymes a towered cliffe some clymes a tree
some runnes ye blasting flaynes to mount a hill
but by a flowing streame's environed still
some hies [illegible] thrayne ye have cast
some ride a horse and some some other beast
thinking to scape they seeke ye hilly ground
and sees from thence theire wife and children drowned
theire tents turned topsturvy all theire goods
theire friends and kinsfolkes drowned in those floods
one calls another till his throat bee hoarse
another wailes to see his partners corse
while hee himselfe is swallowed wth a wave
upon a hill ye sea becomes his grave.
One clymes a rocke most steepe untill some stone
breakes of and braynes him wth two deathes in one
then stickers him, and tother breakes his bones.
One helps his drowning friend to clymbe a banke
but instantly theire foot could fayling sanke
The one houlds his hould, and tother strives in vayne
his hould breakes off, and downe they fall againe
for all ye world wth one deluge doth floate
save those (none else) in Noahs soule-saving boate,
ye Arke goes safely ore ye hills most tall
and feares not rockes, nor any sudden fall,
nor sands can hinder her, nor hath shee left
each soule wthout her payes to death his debt.
Now this continued till ye wrathfull showres
had playd revenge and did gods wrath appease.
Soe Justice done ye Lord did call to Noe
commanding him out of ye Arke to goe.
Peace wth her olive branch did then appeare
for shee had absent beene almost a yeare.
Then sayd ye Lord, now I'le not more destroy
all things wth floods, in vengeance is not joy.
My bow shall witnesse yt wch is alwayes bent
to drowne the world I have not more intent.
Soe Noah his offspring multiplyed apace
in peace, plenty, dwelling one the face

of

A lamentable discription of ye flood coming on the ould world.

In adversity ye woefull shifts of the wicked are frustrate, because they refused Gods mercies in tyme of prosperity.

Noe salvation wthout the Arke, a figure of ye church of Christ.

The church safe in affliction though tost wth waves yet perisheth not.

of fruitfull earth, there calle then increase
yͤ fowles therof without number and not cease.
But all Noahs children speake one language then
till Nymrods dayes yͤ cruell hunting man
yͭ some of wicked them, who wᵗʰ him arrose
of such as hee could procure, went about
to build a tower: for to resist gods hand
who bad them spread themselves ore all yͤ land.
A tower whose tope, might reach to heaven indeed
where to they might repayre, in tyme of need
for if more floods should come (say they) then wee
when others drowne, in safty there shall bee
wee'l make itt soe yͭ if yͤ angry seas
should clymbe ore all yͤ earth: yett wee wᵗʰ ease
will walke up higher still to saue our lives
wᵗʰ all our goods, our children, & our wives,
wee'l never feare: though fire, or water, roare,
for all our stone worke shall bee burnt before.
This saw yͤ Lord and calld a counsell straight
wisdome being there, and justice wᵗʰ her weight.
Mercy, and peace alsoe, those gentle twinns
wᵗʰ whom from which all good things beginns.
Behould quoth hee now man wᵗʰ scope us all
hee builds a tower whose heigh and mighty wall
doth reach our pallace gates for this(?) all me(?)
hee'l haue the name of power wᵗʰ one word [illegible].
wee cannot hinder wᵗ they meant to doe
if Man say yea, in vayne may wee say noe.
This hearing: wisdome sayd lett us goe downe
to see this tower, and new erected towne,
and wee'l confound there very language soe
yͭ wᵗ one speakes, another shall not know,
when one for morter calls, or stone, or sand,
they shall not one another understand
then shall they scattered bee from Shinars playne
to seeke them places wherein to remayne,
there plots shall fayle, and all there workes shall cease
yea and the venturs then shall liue in peace.
This counsayl held and thus itt came to passe
yͭ all there languages soe diuers was
soe leaving quitt wᵗ they did first intend
they scattered were and all there workes did end.

The wicked strive to escape yͤ hands of god by foolish policy.

The third counsell called in heaven.

Hee overthrowes their foolish intent wᵗʰ a bitter crosse, for they brought this.

Faiths improvement
3.

Faith improvement.

The Argumente

Abraham called, covenant made wᵗʰ sacrifice, circumcision, yͤ history of yͤ Gentiles, Sodome, Isaacke borne, offered, Jacobs prophecy, Pharaohs enmity(?), Moses, I AM, tenne plagues, Israell murmurs, yͤ lamb(?) blessing, cursing, the brasen serpent, yͤ prophecy of Christ by David, Solomons, Isaiah, Jeremyah, Ezekell, Daniell, Amos, Micah, Zachariah, Malachy, the prophecying of John Baptist, his life, yͤ state of the Jewes att that tyme.

Upon the foregoing figure.

Thou yͭ electest wᵗʰout mans desert
in every age to make thy holy seed
it's both thy working to prepare yͤ heart
and gives man faith whereby his soule might live.
Oh therefore Lord, prepare, our harts and then
wee shall obey thy call, as righteous men.
How admirable Faith is, none can tell
except they feele yͤ working of yͤ same,
when how(?) in dangers itt will feares expell
if rightly grounded one thy glorious name.
Itt can present more comforts in distresse
then any Man yͭ feeles itt can expresse.
Faith there made Abram willingly obey
yͤ heavenly call, forsaking all his kin
itt went wᵗʰ him, and did direct his way
and brought successe, to wᶜʰ hee did begin.
Itt shewd him Christ, yͭ of his seed should spring
in tyme to bee yͤ worlds soule saving king.
Faith shewd yͤ Prophets wᶜʰ should bee fulfild
by Christ yͤ period of there only hope,
itt tould them long before, wᵗ God had willd,
and by this faith, they saw yͤ blessed scope
of gods decree, itt made them quite forsake
and of these vanities noe reckning make.
For by there faith they saw gods Providence
waiting one them, to guide them, and to saue
by faith they saw yͤ glories excellent
wᶜʰ after death they were most sure to haue.
Grant us this faith Lord, yͭ our actions may
make us accepted, in yͤ judgment day.

Abraham is called.

God yett not pleased wᵗʰ all Noahs his race
did call for Mercy, who wᵗʰ mornefull face
came into presence, though shee was not fayre
but where Revenge shee sees shee comes not neare
Love linkt wᵗʰ Mercy then did neerer draw
into his presence, wᵗʰ reverent awe
falling before his feete in humblewise
and well perceiving favour in his eyes
for by his countenance shee did therby
hope, the suite hee ment not to denie.
My Lord, sayd shee, if wee to thee bee deare
lett now thy gifts of grace in Man appeare.
True faith I meane whereby his actions may
bee pleasing in thy presence night and day
and for thy Christs sake still remember this
yͭ Man wᵗʰout faith, vile and loathsome is.
Chuse now one Man and call him forth aside
make him beleeve thee, bee thou still his guide
send downe thy Blessed Spirit to seale his hart
then from thy lawes bee sure heel never start
plant him a stranger, in some other place
farr from his kindred, sprinkle him wᵗʰ grace,
keepe him in safty where sere(?) hee goes,
give him not pleasure, nor too many woes
and thou shalt see (my Lord) heel love thee soe
thou shalt not speake yͤ thing yͭ heel not doe
That stedfast faith will breed obedience,
in wᶜʰ hee knowes heel give thee not offence
heel tell his offspring of thy wonders past
and heel observe thy will whilest life doth last
then if his children prove like him in this
wᵗʰ them thou mayst confirme thy promisses
Then wisdome sayd, Most reverent father deare
I know one Man yͭ will thee rightly feare
hee lives in Caldee; Abram is his name
of Hebers kin, who of Sems offspring came
if thou but send thy Spirit to seale his hart
I'me sure from thee hee never shall depart.
Gods wisdome, Love, and Mercy thus agreed
delighting more yͭ sentence should proceed
in Mans behalfe: yͭ God might send his peace
to dwell wᵗʰ Man, yͭ soe all haunts might cease

Faith is the gift of God.

Abrahams seed by faith are they to whom the promise belongs.

The Spirit and word goe hand in hand to make a Christian.

that

that man by this being reconciled to God
might shape his wrathfull sin revenging rod.
Abrams ye man whom all ye wretches chuse
and God ye father doth him not refuse.
Our Lord Jehovah then commands with speed
his peace, and love to goe and doe this deed
unto Chaldea speedily they came
in ye great name saluting Abraham.
Our God, quoth they, ye God of peace and love
hath chosen thee and sent us from above
to call thee hence, to leave thy kindred all
its for thy speciall good hee doth thee call:
as for thy kinsfolkes if wth thee they'l goe
lett them: if not, in this bee thou not slow
but goe thy selfe, wth way hee doth direct,
for hee doth love thee wth a kind respect.
A land hee'l show thee where thyne offspring all
in tyme to come, att rest, inhabit shall.
a plentious land, where they shall honour God
and in great glory settle their aboad,
but first you must bee strangers in ye place
untill such tyme, ye hee your foes deface.
Grace hath thus spoken, the ye Blessed Spirit
wth sealed all those who shall his love inherit
touched his hart, and strike a filliall feare
into ye center wth his life did beare.
Soe from ye day did Abram still beleive,
crosses torments him not, nor makes him greive
for still his hopes upon Gods promise grounded,
strengthens his faith, and all his feares confounded.
Hee takes his journey on with willingnesse,
therefore his faith was counted righteousnesse.
Now after this was printed in his hart,
God doth command him seale a privie part,
yt all his sonnes might evermore remember,
wt love, and feare to God they ought to render:
For circumcising stood not other thing,
but was a signe of faith in heavens great king,
wth signe, or seale, in ye same secret part,
did show ye circumcision of ye harte,
(wch ought to bee) in all yt beare the name
to bee ye sonne of faythfull Abraham.
Not ye there circumcising saved them soe
but when Abrams fayth did wth itt goe
for Abraham beleived in God before
and then ye seale confirmed his faith ye more.
Abram forsooke his Chaldeanative place
being guided alwayes by ye spirit of Grace
hee prospered still in cattell, goods, and gould,
great victories God doth not from him hould
his fame doth spread and through ye country rings,
hee setts his foote upon most puissant kings
all honours Abram, greets him come wth joy
for hee doth valiantly thy foes destroy
his chosen Lott hee rescued in ye fight.
att his returne, behould, who comes to meet him ~
Indeed ye question is who comes to greet him ~
One wch one earth nor father hath, nor kind
nor mothers name, nor native place defind,
nor tyme of birth, nor dying day hath hee,
nor title, but of Salem king to bee
for evermore a preist of God most high
if not his sonn: who should itt signifie ~
Melchisedech his name ye Prince of peace
came forth to meet him when ye warre did cease,
to whom did Abram pay ye tythes of all
wch hee had gott by the king of Elams fall
hee blessed Abram, giving him and his
both bread and wine, t'refresh there weariness
Soe God was pleasd wth Abram and did come
by heavenly vision, to his sleeping roome
and called him out by night to looke about
saying: beleeve this same and doe not doubt
for as thou seest these starrs innumer-able
thy sonnes and seed, to count shall none bee able.
Albeit hee sayd, although now thou bee soe ould
and Saraes wombe bee withered, drie, and cold,
shee shall conceive and bring thee forth a sonne
of whom, and by whom shall my promise runne
unto thy stocke I will my selfe unite.
Thy Blessed seed shall bee my whole delight
in him I will accept of every nation
my promise firme shall have not alteration
for by My selfe I sweare itt shall bee soe
therefore wt I command thee, see thou doe.

Abram is called.

Faith beares out all crosses.

Abram beleiveth, and resteth at the promise.

Circumcision without faith was like a seale without a band.

Melchisedech a figure of Christ, if not hee.

God doth converse with man.

Christ is promised to bee made God and man, who as concerning the flesh was the seed of Abraham.

Take

Take a shee goate, a heifer, and a ramme
each three yeares ould and kill and flay ye same,
and one young pigeon, and one turtle dove,
devide ye beasts, offer mee them in love
for this my covenant must bee seald wth blood
and by this sacrifice is understood
yt by this covenant I make wth thee
my Sonne, must for thy trespass offered bee
But for thy children they must strangers dwell
out of this land in Egipt: know this well
foure hundred yeares, wch tyme I'le judge ye land
and bring them home againe wth puissant hand.
When God had spoken this away hee went
and Abraham returnd into his tent.
Noe sooner hath ye Lord establisht here
his covenant wth Abram to indure
and itt was seald wth blood of sacrifice
but ye savour of itt ran to rise
ye Mercy sang, and sayd: oh father deare,
now I perceive thy love to Man appeare
in calling Abraham forth from Chalde place
wth him thy plentious land to live and reigne.
But Lord I pray thee, wt shall now betide
ye rest of all ye heathen world beside ~
Shall all those perish yt in Chalde dwells ~
And wilt thou shew salvation noe where els ~
but even in Abrams stock, & his offspring ~
how shall thy love all Nations comfort bring ~
Our Lord replying answered Mercy then,
art thou not pleasd yt I call forth some men
from all ye rest, then aske not more herefore
for this some one I would of greater worth
then all ye world, ye are in unbeleife,
and of my worke I will account him cheife.
for in him shortly I'le lay a sure foundation
yt in my promise is not alteration
and I'le performe; my worth and multiply
his seed; my Church, and yt exceedingly.
yett since thou askest of all ye world beside
I'le tell thee wt: thou shalt not bee denied,
for all ye other lands I'le lett alone
till after sending forth my only sonn
only some few, I'le chuse for my name sake
amongst ye heathen, and my number make
from many an Ile and kingdome shall they come
of divers Nations I will gather some
to worship mee, and to beleeve my name
being made by faith ye sonnes of Abraham.
The rest I'le lett alone in ignorance,
and they will foolls in my sight advance.
wt every one affects: lett him adore,
and wee shall see wt Gods they'l have in store.
Lett Nature teach them wt they are to doe
for even by ye apertayne power I'le show
and by instinkt thereof they will consider
yt some divine power can their soules deliver.
Then like ye action imitating apes
they will devise them gods of sevrall shapes,
one like a man, another like a calfe,
another like a fish ye nether halfe,
and like to divers fowles, and creeping things,
because they see not mee the king of kings.
Lett Nature teach them, yett they will confesse
ye god unknowne, they worship nevertheless
though they in ignorance doe live and dye
yett even in them, my name I'le glorify
for though without a law they seeme to bee,
yett in themselves, they have a rule wee see,
wch many tymes will show more righteous
then most of them, wth have a law from us,
+ [illegible] + Search not the hidden wayes of myne election
‡ [illegible] ‡ suffice itt thee that I place my affection
on whom I will: and whom I please to call
I can picke out wth hast amongst them all.
The rest alsoe, if will they did observe
x [illegible] + my workes might know mee and they would not knowe
[illegible]: but they doe not regard
wt I have done: therefore for their reward
I will rejecte them: let them take their fill
of lusts, and foolls worship while they will.
Yett those in every age whom I will chuse
into their soules I will my spirit infuse,
for many heathens shall united bee,
and dwell wth Abrahams posteritie,
for seeing my wonders, they shall soone confesse
yt in their lives they ought my name to blesse
for why: their foolls cannot helpe their lands
as I doe myne: but in some corner stands
and cannot stir, except some man remove them,
much lesse to save their freinds yt serve and love them:

This figureth Christ his offering once for all.

Ffiction.

God in love and mercy did chuse Abraham.

Mercy would have all saved.

This doth not plead against Gods foredetermined purpose, as if hee had not till now appointed how to dispose of his creatures in generall. But hee seemes to declare wt would ensue when hee had elected some, and rejected others till both another tyme and occasion, to witt under the Gospell.

Mercy did move God to chuse some from other Nations to unite unto his Church.

Prima

Simile

Rom: 1.23.

Rom: 1.21.

Rom: 2.14.

Rom: 1.20.

Rom: 1.24.

Psal: 135.

Then

there feete are lame: there eyes can nothing see,
there mouthes, eares, nose, without all sense bee.
But they shall see yt I have might and power,
yea of all ye world am governour.
That I can dry ye sea, and cause ye Sun
to stand in stay, or make itt backward run.
yea they shall see, yt for my chosens sake
ye stones melt, and fire not burne I make.
Ile fight from heaven wth hayle against my foes,
and others lands Ile to myne owne dispose.
yea many workes of wonder shall they see,
whereby some heathen shall converted bee:
and all ye rest shall bee forced so to confesse
my Might, Dominion, Rule, and worthinesse,
and thus to thinke. Our Gods cannot doe soe,
wee must remove them els they cannot goe.
In tymes of warr wee hide them out of sight
least those yt hate us, come and spoyle them quite;
for if our foes doe find them they'le rejoyce,
but our dumbe gods cannot lift up there voyce,
our enimyes will them, hurt them, bett them small,
[illegible] forbid [illegible] att all:
therefore they were not gods, now therefore wee
in refuge of ould fathers god wilbee,
for hee can save us from our enimyes hand,
and some destroy them yt give power wth stand.
For thus shall many come unto my fould
and those Ile alsoe for my servants hould:
but for ye rest, Ile lett them yett alone
till I my promise to ye world have showne.
Now as Ile chuse of them, there will alsoe
bee of this offspring wch from mee will goe:
yea very many of old Hebrews kind
will like ye heathen bee, of brutish mind
whom Ile reject: seeing that they rebell
against mee, knowing all my lawes soe well
there punishment shallbee the more extreame,
because my will is published unto them.
Besides: seeing they my Justice will not dread
I will not grant my Mercy for them plead,
but in my fury I will overthrow them,
and in there misery I will not know them.
But for ye heathen, they shall multiply
in many a nation, tongue and family.
And some Ile make my rodds, to keepe in awe
my chosen flocke to whom I give my lawe.
And some of them Ile sett my people slay;
that they may know I heare them when they pray.
And other some shall come wth puissant hand
against whose power my people cannot stand
but being shutt up, Ile heare my people cry,
and all there foes Ile slay imediately,
yt myne owne folke may see, yt wth my power
without there helpe, I can there foes devoure:
for my destroying Angell in ye night
shall kill there all, they shall not scape by flight.
And some by silly women shalbee slayne
yt all may know, my cause I will maintayne;
for all things I have made shall serve my will
in heaven, and earth, my pleasure to fulfill,
unto ye good my Mercy I will shew
and for ye day of evill ye wicked are.
But there will rise a Mahometike slave
wch shall in earth a large dominion have
usurping to himselfe my holy land,
and shall my church by force of armes wthstand,
hee will overthrow ye realmes of many kings,
and through his craft prevayle in mighty things,
while not beleeve my sonn, but lookes yt hee
should come wth power and thundring Majesty
therefore hee'l persecute my church, alwayes
and many nations power against itt rayse:
hee will preferre his Alcaron before
my blessed word, wch all my Saynts adore
yett in ye end even they my power shall see
and in there errours all confuted bee.
For through ye world, my word shall once bee taught,
and Ile bee found of such as have not sought
my power to know, even those yt are possest
wth unbeleife shall see my shining rest.
Yea many shall convert, and shee obtayne
a certayne light, in heaven wth mee to raigne.
They shall adore my sonne; and then will I
bring home myne owne elect posterity.
And then shallbee ye end of all yt frame
wherein I plac't, my workes of worthy fame:
for I wth water once have washt of sin
and yett as long as Man remaynes therein
itt still growes wicked, and when plagues are past
tis soone forgott, and scarce nyne dayes they last.
Therefore wth fire Ile purge itt once againe
and suffer not corrupt thing to remayne.

(butt

Exod: 14.
Josua. 10.

Daniell. 7.
Josua.

Daniell. 3.
Baruch.

Psal: 135.

Many were become alsoe Israel=lites wch were not soe borne.

Many of the Jewes fell of and be=came heathens and idolaters.

Though they saw his wonders, & therefore their punishment is more extreame, then those that did sin of ignorance.

Philistines and Babilonians & all other
Nebuk.
David in his battells, and Moses and Amaleck.

Benhadad.

Sanacherib.

Jaell. Judith.

Turke.

This is ye booke wch Mahomett tyed to the Bulls hornes, and is had in reverence among the Turkes: as our Bible among Christians.

The gospell shallbee preached throughout ye whole world.

The flood.
A judgment of water.

A judgment of fire.

butt first must all these things bee brought to passe
before this building plott I will deface,
and many signes and wonders will I show
to this intent yt all ye world may know,
yt still my promise to my church shall stand,
and yt all the earth may feele my puissant hand
in heaven, and earth, and in ye firmament,
Ile playne describe my purpose and intent
ye Sun and Moone shall turne as red as blood
ye earth shall quake and all ye mountaynes shudd
for feare of my displeasure, and ye Sea
shall rage and roare before yt dreadfull day
my word shall never fayle to bee fulfild
till all things come to passe wch I have willd,
and then and not before, Ile make an end
and finish all wch I did ever intend,
yea then and not before shallbe exprest
the estate and number both of curst and blest.
till then shall unbeleife bee like a vayle
amongst ye heathen world itt shall prevayle
but then shall all perceive, yt itt is I
yt can destroy there incredulity:
for all both Jewes and Gentiles well shall see
yt Ile shew mercy as itt pleaseth mee,
for all being shut in unbeleife yt day
one whom I will shew Mercy then I may.
Againe for those wch then I will refuse
shall find there sinfull conscience to accuse,
and then shall Justice duly give reward
and show wt torments are for those prepard.
And then shallbee ye finall desolation
of all ye worlds overthrow, her sure foundation.
ye heavens shall melt and vanish quite away,
and then ye Suns-bright-shine-[illegible] shall stay:
all dead shall rise, wch shape so ere they had
and sentence shallbee given on good and bad,
and then ye Just in Joye shall ever remayne,
and all ye rest in everlasting payne.
Now have wee heard wt of ye rest became
wee'l turne againe and talke wth Abraham
[illegible] there as in an oken shade
before his tente, where hee a feast had made
hee sat to rest, and loe, there came three men
whom hee wth mylde respect saluted then
for as they came hee did observe there pace
and alsoe thought them Angellike of face:
then wth convenient speede hee kild a beast
and he invited them unto his feast
then as they sate and talked, thus they sayd,
ould Sarah shall conceive, as thou hast prayd
and beare a sonn; now Sarah stood behind
and heard these words and laughed in her mynde
wch they did chide her for: and sayd alsoe
wee came to wicked Sodome now to goe.
For as wee were in presence of heavens king
wee heard a cry yt very loud did ring
lamenting sore, and looking whence itt came
wee heard Dame Nature call our Lord by name
and sayd: send vengeance quickly to destroy
these wicked men yt doth mee heere annoy
sayd shee: I shame to tell wt is ye cause,
but monster like they doe abuse my lawes,
ye brutest beasts are more obedient to mee
though reasonlesse, yett lesse disgrace they doe mee.
For men wth men: and there shee made a stay,
wth anger trembling, shee nor more could say
but sighd amongst her teares, [illegible], wth yt approach
poore righteous Innocence wth
complayning howe shee was misus'd and beaten,
and those yt loved her, Sodome sore did threaten
quoth shee, poore Lott hath much adoe to scape
from cruell murder, and from filthy rape.
they vex his righteous soule from day to day
and many a teare for him, and his they lay.
Ile goe see sayd God, I will goe downe and see
if like this cry, there sin soe heynous bee.
if soe: I will destroy both old and young
my Mercy made mee spare them now to long.
Come on, my Justice: Mercy back retyre,
come my revenging wrath bring brimstone fire.
Come Fury swiftly follow mee wth speede
I will not pardon this there cursed deede.
But yett Ile not performe my vengeance tho
ere Abraham my faythfull servant know,
nor only shew him of my purpose great
but Ile give eare: if for them hee'll intreate.

Abrahams

What ere befall in ye world, yet Gods promise to his church is permanent.

Signes before Doomesday.

Wee must not judge others before that tyme make manifest.

Moses vayle is not taken away: for unbeleife resteth on all flesh.

And then shallbee ye end.

Gen: 18.

Isaack promised.

Sarah laughed betwixt hope and feare.

Nature complayneth of her wrong.

This notes the odious quallity as not wth modesty to bee pronounct.

Not yt God was ignorant before, yt Sodom was wicked: but this showes his sudden coming to judgment after long suffering, and being lothe as itt were to take notice of sin till itt cry for vengeance.

The secrets of the Lord are revealed to his, and hee lookes one them in mercy, though on others in judgment.

Abrahams intreaty

Then Abraham sayd, Most deare an gratious Lord
bee pleasd to heare thy seruant speake a word
though some haue sinned, yett destroy not all
for then thy Justice must vpon them fall.
there are itt may bee fifty righteous Men
within yt place, wilt thou destroy itt then:
shall not ye worlds Judge righteously decide
and set ye good men from ye bad devide.
The Lord replyed, if there fifty bee
those Citties shall not bee destroyd by mee
but for theire sakes my wrath shall spare ye rest
because in deeds I loue my Mercy best.
Then Abram sayd, My Lord, o pardon mee
seing I haue now begun to speake to thee
I yt am dust doe speake vnto my god
if there lacke fiue of fifty shall thy rod
smite all att once and kill ye Innocente
oh lett nott ~~not~~ yt bee once my Lords intent.
The Lord replyed, if fiue and fortie shall
bee found therein, Ile not my vengeance call.
Then Abram sayd if forty Men be there
wilt thou not for theire sakes those Citties spare.
Then answered God if forty men there bee
in all those Citties all shall scape for mee:
nay if but thirtie fiue, or thirty Men
yt bee vpright, Ile spare those Citties then.
Then Abram sayd, if twenty good bee found
lett not thy wrath o Lord ye place confound.
Itt shall not sayd ye Lord: then answered hee
this once I pray thee ~~be~~ not angry bee:
if tenne good Men bee there wilt thou not saue
those Citties then, o lett mee pardon craue.
Then sayd ye Lord: if I find tenne in all
my vengeance shall not touch ye great nor small.
But in those Citties could ye Lord find none
yt were vpright but only Lott alone.
Wherefore in Justice hee did vengeance call
who with a brimstone fire consumed them all
and only Lott his wife and daughters were
deliuered, as ye story doth appeare.
Now Sarah brought forth Abraham a sonne
as was foretould when he all things were done.
And when ye child was growne a good bigg boy
being all his fathers hope, and mothers ioy,
who loued theire Isaacke exceedingly
and brings him vp by all meanes carefully
nothing so deare for Isaacke in theire sight
they thought him els in vertues pathes was right
for Nature hath so bound them in her bands
yt loue of Isaacke now there hart commands.

God loues to shew mercy.

For a more large discription of this the famous Du Bartus doth most exquisitly sett forth the circumstance.

Jelousy

Vpon a tyme before Jehouahs grace
comes Jelousy, and lookes him in ye face.
My Lord, quoth shee, seest thou not Abraham
how fond hee is, and much I thinke to blame,
hee loues young Isaacke now aboue all measure,
and hee accounts him farr aboue his treasure
nothing delights him now but Isaackes face
and hee accompanies him to euery place
try if hee doe not rather yeeld to die,
or thy all louing kindnesse to deny
or quite renounce thee, then to take a knife
and sacrifice to thee his Isaackes life
I doe not thinke hee would obey thee soe
tempt him and see wt Abraham will doe
God straight a winged messenger was sent
to Abrahams whoe liued in his tente.
Abraham sayth hee to Moriah Mountaine hie
and there a sacrifice, lett Isaacke die
thy God commands, lett not his teares and cryes
nor Nature make him precious in thyne eyes
for hee must bee, defer not tyme to doe itt
make not excuse: nor vnto other shew itt.
Abram amazed stood: and scarcely stird
nor for a tyme had power to speake one word
returning to his senses hee bethought him
itt was his God, and how great loue hee ought him,
how God hath promist that in Isaackes seed
should blessings vpon all ye world proceed
then thought hee thus: God will not leaue mee tho
I was as good as dead, my wife also
when hee was borne, then if hee must bee slayne
I know my God can rayse him vp againe
his will bee done: Ile still beleeue his word
hence fleshly reason: for I know ye Lord

God is jealous least wee esteeme any thinge before him: but much more in despite of him as idolls.

Harsh newes to nature.

Hee reasons not wth flesh and blood.

(will

will still performe his promise made to mee
wch sayth: in Isaacke shall thou blessed bee.
I know itt is my god wch doth command
then who should distand, aske him wch stand.
wch though I know indeed hee doth not vse
to kill his friends, but still would Mercy chuse
euen to bestow one those yt doe him hate,
if they so stubborne doe not try to late:
much lesse delighteth hee in such cruelty
but yett in this Ile aske not reason why
Ile doe't, My Lord as soone as itt is day
to Moriah Mountaynes straight Ile take my way
come out wt will, although a cruell deed
Ile not neglect him Ile obey wth speed.
This sayd: preparing out his way hee goes
wth Isaacke bearing wood, who little knowes
wt should bee donne, till coming neere ye place
hee askt his father where ye offering was
God will prouide on quoth his father then
for hee allone knowes how, and where and when.
Hee all things ready, Abram drawes his knife
and lifts his hand to cutt of Isaackes life
wch god then seeing calls vnto him quicke
Stay, stay thy hand and doe not strike
thou'ast done enough, I see thy faith from hence
thy perfect faith, and true obedience.
Take there a Ramm, for Isaacke shall not die
wch Abram did, and offered willingly.
Againe ye Angell vnto Abram sayth,
because thy faythes foundation sure was layd
and yt thy sonn for mee thou hast not spard
I will be thy exceeding great reward
thy seed Ile multiply like starrs or sand
and of there foes they shall haue ye vpper hand
yea of thy seed ye blessed One Ile send
whose kingdome att his world shall haue not end
ye pretious seed shall bring such blessings forth
to fill ye earth I by my selfe haue sworne.
Hee when tyme came Abram yeelded's spirit
leauing his wealth, for Isaacke to inherit.

God delighteth not in mans bloodshed.

Abrahams resolution.

Abrahams fayth did breed obedience wch is the true marke of a child of God.

God suffers him proceed to ye very instant in the execution, to lett vs see yt hee will deliuer when wee expect nothing but death.

The blessing pronounced to Abraham concerning both temporall and spirituall blessings.

Isaacke.

With Isaacke also God did once renew
his promise made to Abraham most true
hee had two sonns Rebecca did him beare
Esau the eldest Isaacke loued deare
but Jacob ye younger was by gods decree
ye sonn in whom Gods promises should bee
his brothers birth right: and yt blessing came
one Jacobs head, pronounst to Abraham
then Jacob fleeing, fearing of his brother
to Padanaram counselld by his mother.
At Bethel dreaming, there hee thought hee saw
a ladder wch from earth to heauen did show
Angells descending, and ascending vp
in Jacobs sight, Jehouah att ye top
did speake to him and sayd ~~[illegible]~~ thy god am I
this land shall bee thyne whereon thou dost lye
as dust innumerable soe shall bee
thy children multiplyed yt springs from thee
All Nations of ye earth in tyme to come
shall blessed bee in yt thy seed alone
for this I promisd vnto Abraham
whose god I am and will performe ye same
yea Isaacks god wth whom I haue renewd
my promises as I to thee haue shewed.
After long tyme when Jacob was to die
hee speaking by the spirit of prophecye
foretould yt Judahs lynage was ye same
wherein ye promise made to Abraham
should bee performed; and yt Sion springe
of Judahs which should bee the only king
ye true Messiah, and yt Shiloh great
wch should both Jewes and Gentiles well intreate
his kingdome and his power hee doth foretell
and how hee should his enimies forth expell
how all ye other Tribes should prayse his Lott
and how his vertues should not bee forgott.
Thus God did thus of Abrahams generation
some faythfull seeds, and made a mighty Nation
neuer forgetting wt his promise was
nor fayling till his word was brought to passe.
Blame not my Muse though weake, and weary now
shee layeth and flyes a pitche so wonderous low
for to ye heauens foure tymes shee tooke her flight
and downe againe shee fell because ye light

Man oft chuseth, wt God refuseth.

Christ promised to Jacob.

Jacobs prophecie.

Christ sprang of Juda after the flesh.

(being

bring for eschewing glorious in her eyes
and fearing least her thoughts too high should rise
should bee controulled, for striving past her power
with thornes; with feare and dauntings makes her lower
her vigoures almost spent which makes her slow
her courage high, hence she cannot almost blow
for by his meane who led her all this while
she craves some rest, her labours to beguile
in stedfast hope to fly by his direction
whose praise she sings, in whome all true perfection
though her weake wit shee cannot comprehend
those heavenly visions which his spirit doth send.

The second pause, or rest.

Itt pleased Jehovah, so to bring to passe
that by a famine, which in Canaan was
old Jacob and his sonnes and all his seed
were fayne to fly to Egipt in their need
for God provided meanes to save them there
as in the story this doth playne appeare
where all the fathers died and there remaynd
their childrens children kindly entertaynd
till nigh foure hundreth yeares, when came a king
that minded sore those Hebrews flourishing.
The Lord remembring what hee promised
the tyme being now almost accomplished
God suffered Satan, Adams enimie
to enterprise the king with feare and crueltie
with feare lest Jacobs seed should greater grow
in tyme to come, to worke his overthrow.
And cruelty, hee did command to kill
all the Hebrews children males, their blood to spill
hee sends and sumones all the Midwives there
unto great Memphis must they all repaire
where Pharao full of malice shewes his case
quoth hee, you wives to whom the arte and place
doth now belong: to help the Hebrew wives
being in their childbirth: see you take the lives
of all the males that are in Goshen borne
and lett not: for the parents though they morne
if you can do itt before they come to light
itt shallbee very pleasing in my sight.
But yett the women did not as hee willd
nor any way his cruell mynd fulfild
excusing itt: which when the Divilishe sone
hee takes a counsayle and enacts a lawe
that not man should within all Goshen land
on payne of death, his dire decree withstand
and this itt was: that if a Male-child bee
borne amongst all the Hebrews posterity
itt must bee drowned in the Nylus cleere
to father, or mother itt must not bee deare
which was a while performed: the king also
made grievous taskes for them to undergoe
hee kept the men in labour making brikke
nor did hee once respect the weake or sikke
but beats and threatens them with torturing payne
if ever they should grudge or once complayne
Thus Pharao thinks, att length to bring to nought
Gods heritage which hee to forfeit brought.
Then cryed they loud unto their fathers God
to save them from this cruell Tyrants rodd.
Jehovah hearing this sayd: doth hee envie
that Israells offspring should multiply
because one him therefore my power I'le showe
I'le make him nurse the causer of his woe
I'le make the meanes which hee thinkes least of all
become so great, to cause his sudden fall
seeing hee dispiseth mee: I'le shew my power
his cunning plotts shall all his strength devoure
and though my wonders hee shall still behoulde
yet shall his harte hard bee still more boulde
untill such tymes I kill his oldest borne
hee shall my power deride, and counsell scorne
for even for this cause will I stirr him now
that on him my mighty power may showe.
with that the spirit of Malice Adams foe
desired leave, hee might the message goe.
Goe sayd the Lord, I'le give thee power, on leave
that thou and yours shall Pharaos hart deceive,
you two shall trayne him one with furious speech
to the Hebrews which shall his ruine breed.
The devill being glad that hee this message gott
and hees to Memphis: where his sone gott
seeking for Pharao, finds him starke att rest
and whispering this hee enters into his brest.

The history of Joseph in Genesis.

Woe counsayle against god.

God is sayd to harden his hart by withdrawing his spirit of humilitie and suffering the spirit of pride to enter into his brest.

My sonn, quoth Satan, now I like thee well
for I did teach thee how thou mightst expell
these Hebrews hence: and now they would complayne
unto their God, whom thou dost so disdayne
Tush: could them God, there is no God but thee
this is one thing I would have thee know
if any plague molest thee: thinke these charmes
cannot procure them, or the peoples harmes.
Flatter the Hebrews God: and promise fayre
but when the plague is past, keep thou thy heart
could then the saynts: and vex them more and more
lett them not have their God still to implore.
This came to passe, for all his punishments
of twise five severall plagues hee not repents.
In vayne doth Pharao strive to keepe them downe
though hee commands them all their children drowne
for Amrams son put in a flagge boate
lett downe into the river there doth floate
which Pharaos daughter seeing takes itt home
his mother deare must now his nurse become
shee that of late durst not confesse that shee
had borne that child: his tender nurse must bee,
the Princesse doth command, and pray her too
for [struck out] glad to doe
hee growes a Man, and Moses is his name,
becomes a courtier: and of mighty fame,
hee learnes and prospers, yea and is much esteemed
in Pharaos court, his daughters son being deemed;
yett oftentymes his Nurse hee loves to see
and with the Hebrews conversant will bee
Upon a tyme hee walking as hee used
amongst the Egiptians seeing one abused
hee could not stand to see his brothers wrong
but slew the Egiptian: whom hee saw to strong
rescuing the Hebrew from the bloudy fight
and hid the Egiptians carcasse out of sight.
Also the next day seeing two Hebrews strive
hee thought to part them, and good counsell give
then sayd the same, who did his fellow wronge
nay then I thinke, wee suffer thee to longe,
wh doest thou thinke to kill mee as of late
thou slewest the Egiptian: Moses hearing that
fled with all speed to Midian for his life
and Jethros daughter there hee tooke to wife
so as in the wildernesse hee then abode
hee drove his sheepe beyond the Mount of God
Horeb by name: where casting up his eye
a bush that flamed with fire hee did espie
itt crackled, sparkled, blazed, smoke, and fumed
hee thought itt burnt, yett was itt not consumed
I will goe see (quoth Moses) this strange sight
the bush wasts not and yett the fyre burns bright.
But as Jehovah saw this his desire
hee sent his voyce out of the flame of fire
saying Moses, Moses, see thou come not hither
nor with thine unclean shoes, abide thou neither
but put them of, the place where thou dost stand
is myne owne chosen plott of holy land
put of them unclean shoes: and rouse thy spirit
for this same place my people shall inherit.
I am the God of chosen Israell
thy countrymen) I see their griefes full well
I come to them that I may sett them free
and bring them hence, that they may worship mee.
Goe thou to Pharao tell him I command
hee lett them goe, and not my word withstand,
and goe to Jacobs sonnes and bid them hast
unto this country where they shallbee plast:
for this shallbee a token unto them
that here shall they erect Jerusalem.
In this same Mountaine shall they worship mee,
goe thou, and bring them, they shall follow thee.
Then Moses sayd, alas Lord who am I
that I should goe thy Message to descry
to Israells seed, or whereby shall they know
if god have here appeared to mee or not
that they may stedfastly beleive my word
that I have seene there only God and Lord
what is thy Name (shall I say) if they aske
they may know, who frees them from their taske.
I Am hath sent thee, that I Am indeed
who sees your paynes, and knowes you stand in need.
I Am the God, which did all things create,
and I Am hee, will Pharaos pride abate.
I Am even hee, who to your fathers ould
these dayes of your deliverance have fortould:

Pharao did follow this counsell, for hee did humble him selfe under a plague, and as soone as itt was past hee rebelled.

The divell is a lyer from the beginning, and flatters man to his owne destruction.

Note this.
How many are there that thinke to flatter God as Pharao did.

The purposes of the wicked are vayne, because God is not of their counsell.

God can even cause things worke contrary to their owne intent and bring things about when their is noe hope left.

Moses was true breed for hee loved his brethren.
Hee esteemed not of the pleasures of sin for a season, but rather choose affliction with the people of God.

Hee is rewarded hatred for his goodwill.

Moses from a shepherd was call'd to lead Israell.

The Lord answeres.
I am.
Creator.
Promise.

my promises to Abraham Ile performe
yt thou and also thy brethren soe informe.
I am ye God of Isaacke and my hand *Abraham.*
shall stretched bee upon ye Egyptian land *Isaacke.*
yea Jacobs God I am ye God wch hee *Jacob*
did hope would euer wth his children bee. *their children.*
I am there God and now my power will showe
to them, euen by there enimyes ouerthrowe.
I am ye God of loue continuing still *The God of loue.*
to all there seed yt doe my words fulfill.
I am ye God of Justice wch haue punisht *The God of Justice.*
those wch sinning would not bee admonisht.
I am ye God of mercy who forgiue *Mercy.*
those yt repente and true conuerted liue.
I am ye God of peace, and perfect rest *Peace.*
to all in whom my peace shall be possest.
I am ye God of pitty, wch doth here *Pitty.*
all yt in there distresse doe call one mee.
I am ye God of power, who can releiue *Power.*
all yt in thraldomes heauie yoake doth greiue.
Before ye world I am as I am now *Eternall and euerlasting.*
and wt I am you shall for euer know.
I am all goodnesse, and none but from mee *The fountaine of goodnesse.*
of any good thinge can pertaker bee.
I am all wisdome, I inspire ye meeke *Wisdome.*
I make ye worldly wisdome still to seeke.
I am ye God of truth who cannot lye *Truth.*
nor will I seeme to deale deceitfully.
I am ye God, wch will for you prouide *Prouidence.*
to sett you free, and soone your cause decide.
I am ye God your fathers all did feare *The same all seeing.*
whom all your thoughts, and words doe see and heare
I am ye God whose power doth allways dwell *Ubyquitie*
in heauen, and earth, and ayre, and seas, and hell:
ye God I am in whom all things shallbee *The being of all things.*
nor can ye thing appeare but [illegible] by mee.
your God I am wch doth your griefes regard *Care for his people.*
Soe there I am my selfe to you declard.

Now goe, gett leaue of Pharao, forth to goe
to worship mee, yett hee will answere noe
untill by strong hand I must bring you thence
and soe destroy him for his recompence.

Soe Moses did, as God did him command *His message is confirmed by miracles.*
and many wonders shewd in Pharaos land
ye staffe in Moses hand God turnd a snake,
and Moses hand all leprous hee did make.

Then all ye Egyptian water turnd ther blood *1 Plague.*
in euery spring, and riuer, and Niles flood.
Froggs did hee make in Egipt soe great store *2 plague.*
ye like was neuer seene aboundt before.
wth lice did Pharao swarme, and else wth flyes *3. 4. plagues.*
in all there quarters loathsome in there eyes.
The cattell died of Murren, and there was *5. plague.*
an irksome scabb on man, and ape and asse. *6. plague.*
A wondrous hayle yt kild both Man and beast *7. plague.*
And Grashoppers deuourd wt fruite increast. *8. plague.*
A thicke blacke pitchy darknes ouer spread *9. plague.*
all Egipts land, and all there first borne dead. *10. plague.*
Yett Pharaos hart remayned hardned soe,
yt still hee did refuse to lett them goe,
but when hee saw his first borne sonne soe slayne
and heard ye people of his land complayne
then letts hee Israell passe out of his land,
yett soone repents: and goes wth puissant hand
to fetch them backe, outrunning them to sea
and blindfould followes them into ye sea;
for God did dry yt Israell through might goe
and Pharao following found his ouerthrowe. *Pharao drowned.*

But ere wee passe letts see wt sacrament
is there to note in Moses testament
figuring yt wch is ye chelfest good
I meane ye sheading of our Sauiours blood.

For when ye tyme was come wch God decreed
and they departed, Moses must them leed
ye night before ye Lord did thus ordayne
in euery house there must a Lambe bee slayne
ye blood wherof was sprinkled one ther dore
where all ye Hebrews dwelt both lesse and more
soe when ye Angell came to slay ye sonnes
of all ye Egiptians: euen there first borne ones
the Angell seeing ye blood did not goe in
there to destroy, where blood had sprinkled beene
therefore because ye Angell there did houer
this feast was euer calld ye Lords passouer

this

this was ye type, of ye most holy Lambe
fortould a blessing unto Abraham
in whom himselfe and his posterity
and all ye earth besids should blessed bee.
This figured Christ, whom God in speciall loue
unto his church dispenced from aboue.
and yt by sprinkling of ye doors wth blood *The Lambe of ye Passouer did prefigure the Lambe of God whose blood doth free all his elect.*
itt might bee knowne and rightly understood
yt sin, nor Satan, death, nor dismall houre
upon his chosen people should haue power
who wth Christs blood, were washed from there sin,
as if there foule offence had neuer beene.
This was ye figure wch soe long fortould
him, yt for Adams offences manyfould
was put to death, to keepe Mankind from dying
euen all ye faythfull, on his death relying.
This did fortell how Christ should sheed his blood,
to saue our soules from Satans furious mood.
This was a type of ye Messias true
whose birth to us was like ye morning dew.
This Lambe was slayne, prefiguring Christ his death
yt did redeeme us from his fathers wrath:
as if God should haue sayd, O Israell
obserue this same, for thus I doe fortell
yt euen my sonn, for thyne offence must dye
though selfe-sinlesse, to winn thy liberty.

For as ye Hebrews att yt tyme were seuerd *Simile.*
amongst ye Egiptians, dwelling mingled,
euen soe must those bee, whom ye Lord elects
amongst the Egiptian-race, whom hee rejects:
but only those whom hee intends to saue, *The elect are not knowne but by application of the merits & death of Christ, and the sprinkling of his blood.*
in his Lambes blood, there soules hee doth belaue.

For when all Egipts heires destroyed were
the Jacobs issue rested wthout feare
each in there seuerall houses being shutt
whose doores being sprinkled wth Lambes blood wthout,
this was commanded for a lasting feast
once euery yeare, till Christ itt neuer ceast
amongst ye Jewes: but when in Babells thrall
full seuenty yeares, there feasts, and Sabothes all
neglected were: whilst they were captiue led
untill againe they were deliuered.

But Israells offspring once from Pharao freed
they soone forgott who holpt them in there need, *Thus are wee all infected wth Israells murmuring.*
they Murmured then against there Lord and God,
who saued them, from cruell Egipts rod.
yett made hee for them bitter waters sweet,
and gaue them Manna heauenly bread to eate,
they murmered still; hee smote ye stony rocks
and brought forth springs, to them and all there flockes,
they not content; hee sent them quayles great store,
yea such abundance, they could wish noe more,
hee gaue them victory of all there foes:
and others lands hee did to them dispose.
yett all these blessings they had soone forgott,
and murmered still, as if they had them not.
The more the Lord one them his loue did showe, *I pray God wee follow not their guise in this.*
still they were more stiffnecked, dull and slowe
his fiercenesse on there foes, makes them not feare,
the more hee shewes his loue, more cold they were.

The Lord perceiuing this; there wicked facts, *2 Counsayle in heauen.*
hee calls a counsayle, and hee there enacts
a lawe for Jacobs sonnes, to bee there guide
wth strict command, yt none from itt should slide.

See: quoth ye Lord, wt could I more haue done,
my blessings might a flynty hart haue wonne; *The Lord doth complayne of their ungratfulnesse, and is as one greiued to see itt (though God is not subject to greife).*
this people is forgettfull always still
a hearts upon a follish headstrong will,
euer deuising how to start aside,
forsaking mee there only Lord and guide.
There seene my wonders shewd upon there foes, *All their senses were delighted.*
my fiery, cloudy, pillar wth them goes *Seeing.*
By day I shew them comfortable light
out of my cloud to guide them still by night.
They heare my seruant Moses comfort them, *Hearing.*
and else my winged quires rejoycing them.
They smell my gardens fragrant holsome sent *Smelling.*
and each may gather flowers about his tente.
They tast my Angells bread to liue wthall, *Tasting.*
nor wanted they to satisfie them all.
They not wth cold, nor starueing were opprest, *Feeling.*
nor swelking heat, but had some shady rest:
there garments ware not old, since they came there *Their garments weare not.*
none of them all did faynt, or feeble were:
nay, when a longd for quailes to serue there lust
I gaue them plenty, like to earthly dust:
yett will they not bee wonn to trust in mee
for all my mercyes shewd one them soe free *Israells stubbornesse.*

couen

even for my promise made to Abraham
I suffer this, and thus abused am.
This doth my Truth affirme: now sentence give,
shall wee remayne thus, and despised live,
shall wee bee thus oppos'd by froward will
of those whom I have promis'd not to kill
of those I have redeemed wth powerfull hand,
and them I chuse to follow my comand.
Then Jelousy replyed, my Lord, I say
if now they doe neglect thy will t'obey,
wt will they doe, when setled they shallbee
in Peace, and Plenty, they'le not care for thee.
How will they kick, and spurne against thy name,
and quite forgett thy workes of worthy fame,
invent strange Gods, change thy truth for lyes,
worship wth vayne toyes, most hatefull in thyne eyes.
Blaspheme thy glorious holy, blessed name.
Neglect thy rests, an feasts wthout all shame.
They shall not stick to curse their Parents then.
Deflower both mayds, and wives, and kill ye men,
breaking thy Peace. Purloyne from one another.
And beare false witnesse alwayes Truth to smother.
Covetting others houses, wives, and states,
noe quiet man shall rest wthin his gates,
for having all wthin their owne possession,
noe conscience willbe made of this transgression.
Wisdome replyed, all this wee know full well,
therefore in tyme wee will their rage repell.
A law there must bee made to keepe them in,
a glasse whereby they may discerne their sin,
that by reflecting, their themselves may see
in wt a wretched state by sin they bee.
Soe shall ye bad bee curbd and kept in feare,
lest they disquiet those yt honest are:
And yt headlong 'gainst their will doe fall
may know his love, who doth forgive them all.
And those yt have desire to live upright,
may know ye things yt are pleasing in Gods sight
Come righteous Truth, quoth Wisdome lett us make
a Law for Man, yt hee may not mistake
ye rules whereby hee ought all tymes to live,
wch Law into his custody wee'l give.
A Law yt shewes how all Men are in sin,
yt by repentance hee may seeke to win.
A Law to tame Mans over-weening soule,
to frame his workes by, and his words controule.
This Law must shaddow good things yett to come,
and make Man tremble for his fearfull doome:
yea such a Law as flesh cannot fulfill,
whose very literall sence doth seeme to kill.
That soe when Man discernes his owne offence
whether of wilfulnesse, or negligence,
then shall hee cry Peccavi and confesse,
his owne deserts, and heavens righteousnesse.
Yea but, quoth Mercy shall not Man despayre?
before ye tyme yt wisdome shall declare
his righteousnesse, fulfilling all ye Law,
I meane when Second Adam forth shall show
himselfe in humayne shape, to live, and dye
for Mans offence, this Law to satisfie?
Shall Man I say, not despayrately runn
in wicked courses, seeing hee cannot shunn
but doe those things, ye Law doth him forbid,
seeing Gods great Mercyes, yett are from him hid?
I meane in Christ, in whom all fulnesse dwelleth,
for in darke speech ye Prophets him foretelleth.
Hee's called ye womans seed, Jacobs Starr,
and all ye Ancients see him but afarr.
they call him Shiloh: and ye promised Seed,
and very few yt understand indeed,
wt these words meant: shall Man bee drowned in sin?
as if till then, Gods Mercyes had not been.
Oh not, replyed Gods Truth, ye Lord shall send
comfort to Man, this cause of feare to end.
Man shall believe, and certaynely hee'l give
such stedfast faith, whereby ye just shall live.
In many Kings, and Prophets, God will show
such excellence of gifts, yt faith shall grow
untill such tyme, God send his only sonn
to show his will, and doe wt must bee donn.
Now certaynly, quoth Truth, tis thus wth Man,
hee is soe froward, hee noe goodnesse cann,
hee still rejects Gods loving offers all,
and then for pardon hee forgetts to call.
Man is soe stupid dull, and blockish blind,
soe loose in carriage, of such wayward mynd,

(that

The occasion of the X. Comandements giving: for God knew before wt their crabbed nature would bee prone unto, and to prevent them hee makes a Law to the contrary.

Three reasons why the Law was made, viz: 1. to curbe ye wicked.
2. to know our frailty.
3. to guide our actions.

The Law considered wthout ye Gospell, is most fearefull to man.

Mercy cannot but object this in Mans behalfe lest hee should dispayre in his comfort, seeing the Law is beyond mans power to fulfill.

The prophecies were darke speeches, wch they could not understand wthout faith whose speciall gift did enlighten them to know wt they ment.

Though to some itt seeme harsh yett by faith to the elect itt was made wholesome & easie (?).

In every age God raysed some to bee as lampes in his temple: for God never left himselfe wthout a Church on earth or a congregation of such as hee imparted his love unto.

yt if ye Lord should yett more wonders show,
and every day new blessings one him throw
destroy his enimies, and all hee cann
shall hardly winn this vayne untoward Man
to trust in God; hee rather will delight
in some vayne things, displeasing in Gods sight
to vex our God, and to encrease his ire,
wch may destroy him wth consuming fire.
I know quoth wisdome, all Mans wretchednesse
for wch in tyme shallbee a full redresse.
but for this law I must ceremonies have,
wch will continually observance crave,
alsoe there must bee grievous penaltyes
t'inflict upon comitted injuries:
then blessings must bee promis'd unto such
as keepe ye Law wthout disdayne or grutch.
Yett well I know, Mans heart will stand in awe,
except wth terrour wee doe give this Law,
that Man may thinke, how terrible shallbee
th'offenders punishmt, when they shall but see
how tis divulged wth voyce like fearfull thunder,
and shallbee filed wth reverence and wth wonder:
they must bee struck wth feare, and made to tremble,
or els they'l thinke to flatter and dissemble.
Well quoth Jehovah, this I like full well,
goe call my servant Moses, hee shall tell
unto this people, wt I have intended,
then lett us see, if these things willbe mended.
A messenger being sent to Sinays playne
calld Moses up, in Horeb (?) to remayne.
Then sayd ye Lord, say thus to Israell,
you all have seene this same, and knowe itt well
that as the high flighted Eagles wings still covers
over her young, and them in safety covers,
soe have I kept you: therefore heare my voyce.
of all ye world you are my only choyce.
If now you will my covenant but observe,
love mee alone, and from mee never swerve,
a kingdome all of Priests, a holy nation
I'le hould you still wthout an alteration.
Prepare your selves against ye third day hence,
to heare my words wth watchfull reverence;
for oft ere now I have even from above
spoken to Man in Mildnesse, and in love.
Now will I shew my selfe in Power, and Might,
that Jacobs sonnes may tremble in my sight.
Moses descending: showd ye Elders there
the tyme, and wherefore God would then appeare
The morning came, as was before decreed,
up to Mount Sinay Moses went wth speed.
Then did a mightie thicke, and sable cloud,
begirth ye frontlets of ye hill soe proud.
Then out a suddaine came a trumpets sound,
whose loud shrill noyse did seeme to teare ye ground.
The fearfull lightning flashed in their eyes,
and from ye Mountain dreadfull smoke did rise,
yett still ye louder yt ye trumpett sounded,
itt made ye hills to shake, and dales resounded
thus heaven and earth did seeme to quake for feare,
least they there makers threatning voyce should heare.
Now in the midst of this tumultuous noyse
ye Lord Jehovah spake wth powerfull voyce
in Israells eares, whose visages were palle
greatly affrighted standing in ye valle

The x comandements.

1 I am thy God sayth hee whose powerfull hand
delivered thee a slave from Pharaos land,
I'le have noe God besids, for I alone
am all-sufficient, helpers need I none.
II Because I know, yt thou dost desire to see
of wt proportion I were like to bee,
that thou mightst frame before thy mortall eyes
some shape or figure for to idolize.
Know this, yt I'me not like to any creature,
yt can bee shewne by heavenly, or earthly feature:
therefore I'le have noe image made like mee,
for I'me not like ye creatures wch you see
in heaven, or earth, or in the seas beneath,
for by my power all things doe live and breath,
and therefore show I nothing but my cloud,
and lett thee heare my voyce in thunders loud.
For I alone am ye same spirit of power,
a flaming fire wch sinners can devoure:
and I am jelous least thou mee forsake,
I punish children, wch doe still pertake

(their

Cerimonies to continue obedience.

Punishments.

Blessings.

If the giving of the Law bee terrible wt shall the vengeance on the transgressors bee.

Moses called up to ye mount.

Israells election.

Covenant is made conditionally.

A kind of paraphrase upon the comandements.

This reacheth to ye exposition of ye new testament as well in thought as in ye acte, and even as well in sinne of omission as of comission: and all to shew how love is ye fulfilling of ye Law.

2

This comandement doth forbid not only making strange idols, but alsoe worshipping of any thing wch is made of God, or loving any other thing besides God, as youth, pleasures, lusts, or other vanityes, or things but indifferent in themselves: further then wee ought to love them in and for God.

the fathers faults unto the fourth degree,
and visitt still there sinnes, wch hateth mee,
againe, in them that loues, no alteration
can change my mind from many a generation.
But unto thousands shewe my loue shall stand;
if they loue mee, and doe wch I commaund.
III My very name to thee shalbe soe deare
thou shalt not mention itt but wth great feare:
much lesse in vaine, or wthout reverence,
tis sure a fault, wch I wth I'le not dispence.
IIII Likewise one day of seuen I'le haue reserued
in wch by thee, and thyne, I wilbee serued,
all things thou hast therein from toyle shall cease,
for this foreshewes thyne everlasting peace,
and I my selfe made all in sixe dayes space,
wch is in heauens, and earth, and seas great place,
making the seaventh day holy for my rest,
therefore obserue this, as my cheife behest.
Six dayes to worke in will I giue to thee,
but lett the seaventh still my Sabath bee,
this will I haue you to remember still
in euery age, see you my words fulfill.
Thus much concerning Mee, now will I shew
wch loue unto your neighbours you shall owe.
V Next unto mee, I will that Kings and states
your common Parents, as all Magistrats
bee honoured by inferiour persons still,
for they are sett, to guard the good from ill:
and for your Elders, Masters, ffather, and Mother,
see you obey them, loue them aboue other,
that I may blesse alsoe thy labouring hand,
wth long life, healthe, and riches in thy land.
VI Againe I say: if thou in danger see
a friend, or foe, of high, or low degree,
see that thou saue his life, if that thou can:
much lesse therefore shalt thou kill any Man,
for if thou slay, thou alsoe shalt bee slayne,
I will not that thyne I marr the disdaine.
VII I doe commaund alsoe that not Man shall
desire his neighbours wife, to lye wthall;
much lesse to doe the deed one payne of death,
for know this well, thou shalt not scape my wrath,
neither committ thou fornication
unwedd, wth wedd, nor wth unwedded one.
VIII Lett each one labour in the wayes of truth,
alsoe to learning looke you sett your youth,
least liuing idely, for they filch, and steale,
and bring a ruine to your common weale:
therefore I say lett each one know there owne,
I will haue rightiousnesse, amonge you sowne.
IX Likewise, if thou, before a Iudge bee brought
to speake the truth, then lett thy word, and thought
bee as the truth is, see thou doe not lye,
for euen thy secret thoughts I can espye:
neither a mans good name shalt thou backbite,
nor slander those wch ill, that are upright,
for in soe doing thou'rt a Murtherer
and I'le reuenge though long I doe deferr.
X And last, not least, beware of couting,
thy neighbours house, or wife, or any things
his seruant, oxe, or asse, or ought that's his,
for couetousnesse the roote of ~~all ill~~ mischeife is,
itt breeds all kinds of curst Idolatry,
being disobedient, liuing curiously:
in itt there is noe loue, but to itt selfe.
Itt trusts in nothing but in worldly pelfe.
Itt hates all others, for itt selfe may gayne,
for itt bee full, itt cares not who complayne.
Itt's proud, and lustfull, and deceitfull too,
wt mischeife is't, but couetousnesse will doe.
Blaspheme for gould, kill, lye, and make dissention,
take heed of these, it's Satans cheife invention
to cast Man headlong downe, if once hee see,
that Man inclyne to this Idolatry.
These are my Lawes wch doth declare my will,
obserue them right, and see thou them fulfill.
These Lawes in two plaine tables I will write,
that they may long endure to all Mens sight.
And many other Ceremonyes shall,
by Moses mouth bee tould unto you all,
to this intent that you shall not forgett,
in tyme to come my promise, nor my threat.
Now if thou shalt obey mee willingly
in these precepts, I'le blesse abundantly
all that thou hast, wth plenty, and increase,
and satisfie thee, wth my prospering Peace.
I will preserue thee in all things thou doest,
and I will keepe thee, whensoeuer thou goest,
thou in the promised land shalt prosper soe,
if thou wilt loue mee, and not from mee goe.
But if thou wilt not harken to my Lawes,
to curse thee then thou shalt my Iustice cause,

Gods loue to them that feare him.

3.
Not to use Gods name for trifles.

4.
Gods workes must bee done upon Gods day. Example.

Occasion

A commaund against sloath.
Memento.

The second table of the Lawe.

5.
Obedience commanded to all superiours

Obedience blessed.

6.
Crimes of omission noted. and.
Commission forbidden.

7.
Crimes in thought forbidden.

Fornication single & double forbidden.

8.
Truth in action is heere commanded. and.
Righteous dealing wth euery man.

9.
Truth in words commanded.
Hart and tongue must agree.
Slaunder is false witnes.

10.
This commandement doth include all sinne in thought, and if itt bee not quite dasht there itt proceeds to words, or deeds, or both. *

Couetousnesse doth breake all the commandements being the very roote of wickednesse: and if loue bee the fulfilling of the Lawe, then where neither loue to God nor man is, the Lawe must needs bee broken, and all mischeifes followeth, for couetousnesse is Idolatry.

* Thought is either from either outward suggestion, or inward corruption, and from thence Satan perceiuing our inclination frames a firme ground for some temptation: and breeds a sin in action.

Deutro: 28.
The blessings of them that keep the Lawe.

in

in euery thinge, whereto thou settst thy hand
untill thou bee consumed out of my land.
Thou shalt bee cursed, both in towne, and feild,
thy baskett, and thy storehouse, shall not yeild.
Cursed shalt thou bee in thy bodyes fruite,
thy goods shallbe of blessing destitute.
when thou dost trauell cursed thou shalt goe,
and thy returninge shall not blessed bee:
thou shalt bee strucke wth sword, and pestilence,
and famyne sore shall cutt thee of from thence
thy heauens shallbee of brasse, thyne earth of steele
thy rayne but dust, nor comfort shalt thou feele,
thyne enimyes shall pursue thee unto death
till thou wth shame, and cursing yeild thy breath,
thou shalt bee blynd, and madd before thou dye,
another man wth thyne espouse shall lye.
thy selfe shall sow, another Man shall reape,
soe, all these plagues upon thee will I heape,
if thou neglect, and for thy greiuouse sin
a forrayne cruell nation shall come in,
and shall besiege, destroy, and beare away
thy heaped store, thy state, thy strength and stay.
Now chuse, wch hand to take, for here I shew,
wch will preserue, and wch will ouerthrow.
But here my Muses trembling joynts doe shake,
because shee knowes, her sinnes doth ouertake
her, many wayes; and here shee doth confesse,
that all these Lawes shee often doth transgresse,
and seeing this soe, that by noe meanes shee can,
bee saued from these Curses due to Man
but by this one, euen Christ in that great name
of that long promist seed of Abraham:
finding the Lawe soe fearefull to her veiwe,
knowing to like offence, like curse is due,
seeing noe comfort in the literall sence,
therefore shee followes Christ for her defence,
knowing, that hee, for her hath payd the debt,
and loosd her tangled feete from Satans nett.
Therefore shee leaues the Lawe to follow one,
the tract or path of Christ the holy one,
amongst the Prophets walkes shee now to see,
how they foretould his coming, and how hee
should bee abased, suffering for our sin
to pleas his ffather, and our pardon win

R: C:

The third Pause, or rest.

Cease, now my Muse, to speake of Iudgment, cease,
and seeke thy Saviour Christ, the Prince of Peace,
the only Loadstone of my steely hart
and passe these jarring notes of Adams smart,
follow the warbling note, the Tenor sweete
wch makes the concord highest and lowest to meet.
Gods iust Righteousnesse, wth Man, soe Base
art made one Consort, by the Meane's mild place,
The Meane is Christ who mittigates the moode,
and in due tyme hee makes our concord good:
Gods Iustice, hate, and wrath hee pacifies
and to our Soules, hee Peace and loue applyes.
For Man being both by Nature prone to sin,
and breake these Lawes wch haue declared been,
then finding nothing but his wretchednesse,
nor knowing by wt meanes to find release
would soone despayre, but for the hope hee had,
that God would still performe his promise made;
in sending that same Seed, wch should restore
Adams decay, and alsoe many more
therefore the Lord by Prophecy declard
that Man might know hee did his word regard.
Att sundry tymes in seuerall ages hee
in diuers men did speake by Prophesie,
in differing phrases, and in various termes,
foretelling him who cures our mortall harmes,
wch though I must not heere repeate them all,
yett will I briefly show the principall
of those are most apparent to our sight
concerning Christ, the King of glory bright,
untill I come if God permitt the same
unto my Blessed obiect, and that Name
wch heauens, and earth adores, and Angells voyces
sing prayses to, in whom all Saynts reioyces,
that God and Man the summe and scope of all,
the rock of loue, whom wee our Saviour call
euen Iesus Christ, in whom all fulnesse dwells,
whose blessed Name all other Names excells,

Cont

The curses pronounced on the transgressours of the Lawe.

The authour meanes himselfe in the person of his Muse.

Iesus a powerfull name.

Alluding to the three pts of musicke.
Iesus Christ makes vs one wth his father, and makes an harmonie as itt were of three perfect Cords in musicke.

Hebrew: 1.1.

at whose reverend sound, ye knees doe bow
of things in heaven, and earth, and hell below,
whose very words commands ye infernall spirits,
stills waves, gives life, and Satans boldenesse frights.

Invocation

O thou yt art ye Saviour of all those
to whom by saving faith thou dost disclose
thy lasting comforts, and thy blessed peace
wch wth thy deere elect shall never cease.
Strengthen mee Lord, to follow thee aright:
O lett this worke bee pleasing in thy sight,
though unto some I seeme to soare too high,
thou seest my pitch, and knowest wt course I flye.
My true intent thou knowest O guide my heart
to ground my words, one wth thy Scripture sacred:
and lett mee not bee like yt Balaam
who could ye Truth, and yett had by the same
noe profit to himselfe, nor like his Asse
who could the Master, where ye danger was,
and yett did hee pertake noe more then hee
the effects of ye most Blessed Prophecye.
Lett mee not Lord, to others teach thy fame,
but grant mee alsoe comfort in thy name;
lett mee not point out here ye way to thee,
and I my selfe in Ignorance still bee.
Lett mee not teach thee, but lett mee alsoe
follow ye path, yt right to Heaven doth goe,
yt I may once enjoy ye presence pure
of Christ my Lord for ever to endure:
yt those who reade, and I who write may meet
to sing thy prayse: where Joyes shall never fleet. Amen.

Balaam did prophecy of the prosperity of Israell and wisht to dye the death of the righteous: but hee had not regard to live the life of the righteous.

During ye tyme yt Israell did remayne
wthin ye wildernesse of Pharoes playne
they not content to feed one heavenly bread
after there wonted manner murmured,
wherefore ye Lord sent Serpents fell among them
yt wth a fiery poysoning venom stung them,
and many died; and then they did confesse
there sinne to God, who holpt them in distresse,
commanding Moses presently of brasse
to make a figure, like those Serpents was,
and being made to place itt on a pole
upright erected, there to make them hole,
yt if a Man were stung though never soe sike
burning wth poyson, yet if hee were quicke
conveighed before this ~~Serpent~~ Brasen Serpent, then
by looking on't, hee was made hole againe,
and soe ye people were restord to health
increasing in there seed, and in there wealth.

The fiery serpents poyson burnt the flesh wth intollerable heate.
Soe sin infects wth an universall pollution, wch cannot bee cured but by looking on the meritts and passion of Jesus Christ wth ye eye of fayth.
This was a propheticall figure of salvation by Christ.

Note.

This Brasen Serpent, wch did represent
our Saviour Christ, wch should in tyme bee sent
to bee lift up: yt all men might beholde,
how hee his armes of Mercy did unfould
upon ye crosse, sheding his precious blood,
to save our soules from fiery Satans mood.
There was noe Captaine, whoe in there distresse
whereby they did enjoy there liberties
but in some manner hee did thus foretell
prefiguring Christ, who rescued Israell.
For Judges did hee rayse in Jacobs need
to guard, and guide ye remnants of his seed,
untill ye Kings who quite expelld there foes
and cleared them by there enimies overthrowes.

Every Captaine yt delivered Israell were figures of him wch was to come: for they delivered from temporall servitude, and Christ from spirituall.

David prophecy

Especially in Davids glorious dayes
who from a shepherd boy the Lord did rayse,
to have a Princely Prophetizing spirit,
and gave him all ye Promised ~~Land~~ to inherit
yt Peerlesse-Poet, ye victorious King
of wch great Psalmographe, heavens heire did spring.
His holy heavenly songs can witnesse well,
yt many things of Christ hee did foretell,
yea, even as if hee had beheld his dayes,
hee sounded forth his worth, his fame, and prayse.
David fore showed his passion, and his Power
how hee triumph't ore death, wch did devoure.
And showed before yt noe corruption,
should have ye Power to touch ye Holy One,
yea, even how hee one Gods right hand should sitt,
where wee beleive, yt hee remayneth yett.
And in ye person of his Solomon,
how Christ should governe in his church allone,
thee prophecies his glories furthest scope
his Churches foundation, and his stedfast hope.

David a figure of Christ in suffering affliction: but wt hee spake of his owne estate, was perfectly fullfilled in Christ.

was playd in Christ, and how ye Jewes should grieve him,
and how ye Gentiles should in tyme beleive him,
ye churches varying states described hee
and many things by ye spirit of Prophecy.
The blessed Spirit to Man such Power did give
through stedfast fayth, whereby ye just doe live.

Solomons prophecy

The sonn of David alsoe being wise
did playnly represent unto our eyes
th'eternall power and Godhead of ye Sonn
of God Most high, by whom his works were donn.
In wisdoms person hee doth playnly show
how Christ gives life to them that will him know.
And in his Canticles by Allegoryes,
and Parrables hee showed ye churches stories,
how earnest Love our Saviour doth extend
unto his Spouse and best beloved friend.
Of all ye writers none surpasseth him
for stile soe high, and for discourse soe trym,
whose excellence soe dazelleth humaine reach
ye greatest schollers there are still to teach
for there is shaddowed in yt Song of Songs
ye greatest comfort to ye church belongs,
How deare his spouse is to her head above
and ye Bridegroome will expresse his Love:
yea many things ye wise man doth foretell
concerning Christ, and chosen Israell.

Solomon was a figure of Christ in the prosperity of his kingdome compared wth the peace in the Gospell.

The Canticles (as some hould) concerne the estate of the church in all ages, and att the end alsoe.

Isayahs prophecyes.

Then as ye Lord had promist not to leave,
nor of there comforts Israell to bereave,
hee maketh Esay answere to his call
whose Prophecy is Evangelicall:
for hee describs ye very manner how
our Lord and Saviour should his Manhood show.
A signe (sayd hee) ye Lord will surely give
a virgin pure shall by ye Spirit conceive
unknowne of Man, and shall bring forth a Sonn
Emmanuell called, yt blessed one
butter and hony there shalbee his food
till hee can leave ye bad and chuse ye good.
Againe hee sayth a child is borne to us
a sonn indeed most just and righteous
ye government upon his shoulder lyes
his Name called, ye wonderfull, ye wise,
ye Prince of Peace, Father everlasting,
ye God of might, ye only Lord and King,
wthout an end his government shalbee,
his peace shall last to all posterity
one Davids throne; and rule his kingdome sure
wth truth and judgment ever to endure
gods righteous zeale: will then performe his words
ye Lord of Hosts, hee will his Grace afford.
~~Then there this Prophet doth againe declare~~
out of whose stocke his fleshly kindred are,
of Jesses roote (sayth hee) a rod shall grow,
ye Spirit of God in him shall dwell and flow
ye spirit of knowledge, counsayle, and wisdome,
yea powerfull strength, and Grace from him shall come,
hee shall not need his sence to judge things by;
for hee shall know all things most perfectly.
And yt Jessean rod of Davids lyne
shall stand up to all Nations for a signe,
and they shall seeke to him seeing itt is best
to bee pertakers of his glorious rest.
Againe to show his great humilitie
(hee sayth) hee should not strive, nor lift up thy
~~[illegible]~~
for all his torments hee shall not complayne
a bruised reed hee shall not breake in twayne
ye smoking flax in lamps hee shall not kill
but blow itt softly to continue still
cherishing them whose fayth was bruisd and weake
and kindling fire of zeale in those that's meeke.
Yea further yet doth Esay here proceed
to speake of Christ, yt glorious blessed seed
to show in wt despite hee was tormented
and how to suffer death hee was contented.
Hee is dispised, and of Men rejected
filled wth sorrows, almost naught respected;
hee hath experience of our wretched states,
and by his paynes, our comforts renovates.
For surely hee hath borne our payne and greife,
and by his Patience, wee have found releife,
yett wee did judge him utterly forsaken
when wee perceived him plagued and overtaken
wth grievous torments, yett was hee soe wounded
even for our sakes least wee should bee confounded.
For our transgression, and iniquity,
hee was chastised, and wee made whole thereby,

Hee foretould his wonderfull vertues.

Hee foretells, his lifting up on ye crosse.

Hee foretells his meekness and zeale to cherish all weake ones.

For all his torment hee shall not complaine.

Christs humiliation

God in his mercy did give these tokens before hand, yt when hee sent his sonn, and yt hee was to suffer thus, hee might bee knowne by his patience before men, yt all men might confesse, yt itt was hee indeed yt was elect to bee yt all sufficient sacrifice for sin, and yt the world might beleive in him, seeing hee did fullfill all the sayings

and as sheepe is to the slaughter ledd,
or to the shearing, soe hee suffered
not opening once his mouth, to make request,
not yett to threaten those that him opprest:
but suffering shamefull death, that hee might free
his chosen flocke from Satans slaverie.
All which and many more were all fulfild
which was foretould, before his blood was spild,
as if this Prophet had been present then
which tyme Our Saviour liued with sinfull men
for certaynely that itt should come to passe
this (sayth hee) as if euen then itt was.

mvch of the Prophets soe long before describing his sufferings.

Jeremyahs prophecy.

The Prophet Jeremyah alsoe fore-showth,
from whence the righteous branch should take his grouth:
On Davids throne (sayd hee) shall sitt the king
and of his seed the blessed one shall spring.
my covenant sure with David Ile not breake,
nor alter that which once my mouth did speake.
Soe sure as day and night theire course doe hould
I will performe, which I soe oft foretould.

Of which family Christ should come.

Gods purpose is without alteration in due tyme performed.

Ezekiells prophecy.

Ezekiel likewise though in differing tearmes
foretould the Pastor which should cure our harmes.
A sheppeard I will rayse (sayth God) to leade them
as Dauid; hee shall hee both guid and feed them,
yea hee shall seeke all those that runn astray
like wandring sheepe: hee'l bring them to my way
in pleasant pastures then my sheepe shall rest,
for noe disturbance shall my lambes molest,
noe wolfe, or rauenous beast shall touch my fould.
I will performe which I soe oft fore-tould.

As David ledd his flocke, soe should Christ lead his people. Or as David was a man after Gods owne hart: soe was Christ whereof David was a figure.

Daniels prophecy.

How seing that euery are had soone forgott,
or when they reade they understood itt not
that all these things were spoken of the Sonn
of Righteousnesse, the perfect Holy One,
and though they were remoued for theire sin
being strangers to the place they then were in:
yett God would not that Israell should bee left
without all comfort, though they were bereft
of theire possession in Jerusalem;
for still hee rays'd up Prophets unto them,
to giue them hope to repossesse the place
when they as prisoners captiuated was:
and that they should not only hope to see
themselues in Sion reseated bee,
but that they alsoe should with confidence
expect the Messias still with reuerence.
And there is hee fortould by Daniell
being termed by the Name of Mychaell:
alluding surely to the battell wonne
by Mychaell before the world begon,
and that as hee did cast the Dragon out
euen soe should Christ or [illegible] without all doubt
in Mans behalfe, the power of Satan here
as in the Holy Story doth appeare.

Observe this

Noe longer sounded the Prophets in the eares of the people, but they forgott, and many understood not who was meant by the Messias, though they knew itt signified a deliuerer: yet not in which kind.

God left not his Church without some Prophets in euery age, untill hee had declared all that hee ment to utter by prophesy concerning the acts of our Saviour.

By him wee understand Christ and by the Dragon all the Churches enimyes.

Amos prophecy

And Amos alsoe sayth by prophesy,
in that same day I will lift up once high
the tabernacle of ould Jesses Sonne
which by the enimy is ouer-throwne:
those ruind places then will I repayre,
that they may bee for euer fresh and fayre.
Meaning which euer was decayd by sin
by fayth in Christ should then restored haue bin.

Hee meaneth the integrity of religion, and sincerity of fayth which had beene in David, and was decayed by the enimyes of the truth, or malice of Satan.

Mycahs prophecy.

Yea euen the place where Jesus should bee borne,
doth Mycah name to comfort those forlorne.
Though thou beest little Bethlem (sayd hee)
amongst the thousands that in Juda bee:
yett out of thee shall come my captayne sure
whose rule in Jacob euer shall endure.
Hee in the power of God shall Israell lead,
for of my people hee shalbe the head.

This note, all the Scribes and Pharisees found, and yett though they knew itt, they would not entertaine him, because hee came in weaknes, and pouerty.

Zacharys prophecy.

The Prophet Zacharie alsoe should say
as much as if (by fayth) hee saw the day.
Thou hast by that thy couenant made with blood
released those, that long in bondage stood.
and freed the prisoners from so loathsome place
the pitt of sorrow, where noe water was
(as if hee should haue sayd) his death shall free
all those that in dispayring danger bee
by fayth in the his blood shed on the crosse
in which distresse most deepe noe comfort was.
Thus doe wee see that God did still foreshow
that from the spring of his, our hopes should flow.

By the pitt without water, wee understand the uncomfortable estate of all that are not yett by fayth assured of saluation by the blood of Christ. read Psal: 23.2. by the waters of comfort.

Malachys

Malachys prophecy.

The last and most apparent Prophecy
was sent them by the mouth of Malachy,
about the tyme they were deliuered
from Babylon, where they were captiue ledd.
For after him wee find not Prophets sent
till John the Baptist calld men to repent.
This Malachy doth first of all declare,
the messenger that should the way prepare:
hee should (sayth hee) I send before my face
one to exhort them to receiue my grace,
which shortly should bee sent ore mortall men:
bee ready therefore to receiue him then.
One in Elias spirit, which shall conuert
and to there children turne the fathers hart,
yea, and there children to the fathers mynde
least when I come, and all disordred finde
I curse the earth: for this shall poynt him out
that fayth may not more suspend in doubt
but the children of that generation
may know to whom my promise hath relation:
which to theire fathers I haue oft foretould
which they beleiued should come, shall those beholde.
I meane the Sonn of perfect righteousnesse,
in whom alone all nations I will blesse,
whose flame shall seuer chaffe from purest wheate,
and fine the Gould and Siluer with his heate.
Yea euen the sonnes of Levi shall hee try,
euen all theire sinnes hee purge and purifie.
But who shalbe soe able then to stay
that fanning, fyning, purifying day?

Noe more of note after this Prophet till John the Baptist.

Itt was not fitt in the sight of God that soe great a prince should goe without an harbinger to prepare his lodging in the harts of those that did repent.

Those that had heard of the prophecy saw the fulfilling: and that which the children saw, the fathers beleiued itt should come when they heard itt prophesyed. and yett many of those that saw itt beleiued not.

I disclaime vertue in myselfe

Not I my Lord: for I haue nothing worth
respect of thee, nor able to bring forth
soe much as one good thought, much lesse to shunn
those sinfull wayes, in which I dayly runn.
Therefore thou hast thy Mercy bee my stay
amongst the chaffe I shalbe blowne away:
yea like the drosse and filth I perish shall,
for in my selfe I find noe good att all.

I haue not soe much as one good thought but from God.

Innovation.

But for thy Mercy here my Muse would faynt,
heare therefore Lord and pitty her complaynt,
and graunt her strength to follow still the streame
which runns soe swiftly towards Jerusalem:
from thence to Bethlem direct her way,
and in thy land of promise lett her stay:
where all the faythfull sonnes of Abraham
are by thy Grace possessors of the same.
Strengthen mee Lord: and pardon my offence,
reuiue my sight, and giue intelligence
then [illegible] thou didst mee doe, I know I shall,
for nothing can my weaknesse soe appall
but still thy strength shall back my bould assay,
and if thou leade mee, I shall keepe my way.
O guide mee right, to thee my Lord and God,
in thee I liue, and moue, and haue abode,
in thee Ile rest my Muse being tost with payne,
and being refresht, with thee shee'll fly againe.

I meane in heauenly Jerusalem.

R: C:

The fourth Pause, or rest.

The Jewes deliuered once from Babells power
in Cirus dayes the Persian gouernour
when they had beene full threescore yeares and tenne
in bondage under the yoke of heathen men
most of the Elders of them dead and gone
and all theire bodyes layd in Babylon:
those that returned were but of younger yeares,
as by the history more playne appeares,
soe that except a Preist, scarce any knew
where bookes were hidd: or where there fire they threw
and for theire Arke which had the tables giuen
by Moses hand, receiued by him from heauen,
the Lawe: and pott of Manna and the Rodd
whereby was wrought those wondrous workes of God
those all were hid by Jeremy, euen there,
where neuer after Men knew where they were.
Looke which was kept by stealth, or by tradition
of all the Lawe; they putt theym in execution
untill by digging in the Temple wall,
they found a copy of itt written small:
which they being glad of, caused a publike fast
where humbly thanked for theire deliuerance past,
they publisht that same Lawe and made a vow
to keepe the Sabbathes: and the tythe alsoe,
and soe they did long tyme: untill the state
was altered from the power, which did of late
beare rule of them: as those that doe desire
may see, how Israell came to Romes Empire.
For in the Machabees you there may see
how still the Jewes were handled cruelly,
and had noe King to raigne nor gouerne them,
but strangers ruled in Jerusalem

Prophets ceast.

Of the turbulent estate of the Jewes after there returne from captiuitie untill the dayes of John Baptist.

Nehemiah.

looke Machabees.

Ezra.

Looke the miserable estate of the Jewes in the Machabees tyme under Antiochus, and under Herod.

almost five hundreth yeares (as some record)
after they were from Babilon restord;
Although they knew by right who should be king
and yt amongst them still were Davids kin
yett none bare rule but whom ye Emperours pleas'd
nor could they be of servitude releas'd:
thus being ruled by men of other Nations
amongst them bred great manye alterations.
Religion came to nothing, all were fled
save some few Priests: ye Land was farr misled,
and most of them stood but as they were for show,
for in ye Church did foule abuses grow.
Then rose amongst them Sects of divers kinds,
wch from religious worship drew there mynds,
some fell to worship Idolls: wth ye Lord,
and some like Atheists contradicte his word,
and then some other sett them selves aside
as if without sin; other some denied
Angells or spirits: and did stiffe maynteyne
yt men once dead shall never rise againe,
and these were Saduces: againe there were
another Sect, wch did to all appeare
in shew soe holy, yt they would not eate
before they washt; there hands touch not ye meate,
they used to weare a parchment on there hood
to shew, that they the Lawe still understood,
because ye Lawe was written thereupon;
and many such like things by them were don,
these were ye Pharisies, because they did
themselves as holier from ye rest devide:
These Sects and many more spread soe abroad,
yt Men forgot aright to worship God,
ye comon sort of people knew not now
to whom to leane, nor wch way they should bow,
for every Sect affirmd his owne way right,
because itt pleased best his appetite.
noe Prophets were among them, those were ceast,
nothing but Error in ye Church increast.
The Jews were ye seed of Abraham [blot] blind wth sin,
as if God there(?) they had never beene.
that those wch read these Prophecyes of ould
and sawe the Messias, there soe oft fore tould,
even they did not conceive of him aright,
for why? ye vaile had hid itt from there sight,
because they were subjected then to strangers;
they lookt for some to free them from those dangers,
they thought some Captaine should arise in power
to overquell ye Roman Governour.
They dreamt of freedome, yt they should not pay
tribute to Cesar, whose wch power did sway
ye Scepter, and did weare the Emperiall Crowne
of all the heathens glory and renowne:
and kept them lowe wth Subsidies and payes,
yea and oppressd those soe many wayes,
yt though they had some Lawes by Moses left
yet were there forces almost quite bereft
through heathen Judges, wch Cesar then had placst
to governe them, and soe there Lawes disgrac'st.
They never once did thinke of any sin
wch needed purging: nor yt they had beene
in Satans bondage, or captivitie,
and yt by Christ they should have libertie,
they thought yt, yt was purged by sacrifice,
and yt there offerings would Gods wrath suffice,
and yt because itt was commanded here
throughout all tymes, to make them seeme more pure,
then other nations in ye sight of God,
because his Oracles had there abode:
they thought that now there was not other need,
but yt there temporall state was to be freed.
Therefore they knew not Christ, who came to free
there captive soules from Satans slavery:
nor did they thinke, yt all there offerings past
were but as shaddowes, and yt those should last
but till hee came whose blood wch they did meane
and was himselfe ye offering pure and cleane,
and yt as signes they did but represent
ye blood shed in token(?) of his Testament;
and yt himselfe, who came, was ye same thing
ye very substance of all offering:
and yt as God did of accept of those,
soe they yt came by this should never lose.
This was ye woefull state in wch they were,
there darkened eyes could see noe light appeare:
for all yt soe a lynage was declard,
yett was there eyes wth houlden and soe bleard,
although ye birth, place, and humilitie,
and many markes were showne by Prophecy.
yett when hee came there eyes were houlden soe
yt even ye learnedst of them did not know

Noe king of Davids stocke bare any governement.

The stocke of the Maccabees.

They joyne Idolls wth God: as before ye captivity they worshipped God and Milcom, God and Baall.

Acts. 23. 8.

The Saduces deny the resurrection and Angells.

A Philactary. Mat: 23. 5.

The Pharisies could(?) both Angells and resurrection.

As Moses vaile covered his face: soe was there harts covered wth ignorance.

For a more full description of ye estate of the Jewes read Josephus Antiquities who lived in those tymes, & write of the last destruction of the ~~Jewes~~ Jerusalem.

Hee declareth how the Sects arose, and how the Land was ruled by Herod, and the Temple reedified, and how itt was when our Saviour was borne, and how itt was wasted by Titus the sonn of Vespasian the Emperour of Roome.

Him

him for there Lord, and yt hee came to save
there soules from Satan, sin, death, hell, or grave,
nor would they once beleeve yt this was hee,
in whom all nations should accepted bee.
For itt was right wth God to leave them thus
seeing they did thinke them selves most righteous,
and made them selves more wise in others sight,
wherefore as daunted wth ye gospells light
they lost there judgement, by there haughty mynd,
and soe by error came they to be blynd.

Note.

When I consider how these Sects abounded,
where all ye Prophets voyces latly sounded;
and though soe many did direct the way,
yett through selfe will soe many ran astray,
and yt soe nigh ye comming of ye Lord
soe many learned misconstrued his word.
Then thinke I thus are wee not like to them
who were then living in Jerusalem:
wee have the Prophets, and ye Apostles too
and yett wee have not wch they bid us doo.
Some take ye scriptures one way in the sence,
and some give contrary intelligence,
some flye from church; and some make holy show,
when by there actions they are nothing soe.
In brife: soe many Sects amongst Christians
as also hatefull sins of theis tyme,
yt sure I thinke, the Lord, will not be long
ere hee appeare: to judge ye right from wrong.
For as ye Prophets words fulfilled was,
even soe his signes are almost come to passe,
and those yt wayte for his salvation,
may live to see that alteration
of calling all the heathen to his fould
wch Esaias sayd, as hee hath long fore tould.

Note ye divisions amongst us att this day, how they are begun among the most seeming learned.

The sending forth of our Saviour

The tyme being now even almost full expir'd
wherein ye promised seed wch they desir'd
should forth be sent to comfort those distrest
and shew ye way to lasting peace and rest.
Before Jehovah Mercy gan to appeare
and sayd, My Lord, behould ye tyme is neare
wherein thy promise made soe oft before
should be performd, wherein thou would'st restore
the breach in Jacob; Adams soule defacte,
wch came by Satans slight, and Eves neglect.
Wth yt ye God of Truth who cannot lye,
assembled all his vertues instantly
and sayd; you know itt is long since decreed,
some must goe, to ransome Adams seed.
And yt nor Angell can endure to beare
my wrath: nor is itt righteous if hee were:
and Man yt sinnd hath farr lesse able still
to please my Justice: or my lawes fulfill.
And if againe my Power alone should goe
as in ye flood; I would cause Mans overthrow,
or if my Sonn should goe as hee desird,
his tearme one earth, should not be soone expird,
beside itt is not right, yt hee being God
should for Mans sake: feele my revenging rod:
For Man I say, did make that foule offence
and I from Man will have a recompence.
Yea Lord quoth Justice, yt indeed is right
for Man did sin in thy most holy sight,
therefore I looke for execution due
on Man, yt I may find thy promise true.
Yea but quoth Mercy, did not once my Lord
thy wisdoms sentence will(?) accord,
and was itt not before tyme decreed
yt Peace should now descend to Adams seed
Wth yt spake Peace, and sayd I am content
if I wth Love, to Man may forth be sent.
Then answered Love, My Lord, and soe am I
yea for Mans sake, I am content to die,
Ile goe wth Wisdome, and for Man alsoe
Ile not refuse thy wrath to undergoe
Ile not complayne, nor murmer, but abide
untill I have thy Justice satisfied.
Well quoth ye Lord, seing now I cast is soe
I am contented if my Sonn will goe
as once hee purposed. Speake my Sonn therefore,
thou knowest wth Mercy, wee have kept in store.
O Father deare quoth hee I will fulfill
in every point thy sacred purpose still:
wth Love and Peace, Ile downe to the earth descend
and finish wch thy Counsayle did intend.
Itt is decreed quoth hee, and I will goe,
and to ye world, my selfe a Man Ile show:
yt in Mans shape thy lawes I may fulfill,
sett thee attone wth Man, and worke thy will.
Appease thyne Anger, and thy Justice pay,
and by thy Mercy, soe thy vengeance stay:
that soe thy promise made to Abraham
shall bee performed truely by the same:

God in Mercy remembred the house of Israell as hee promised.

As hee was man, hee did suffer, and as hee was God, hee did only overcome them(?) by his power: but suffered not.

Christ his love made him suffer.

God sent his Sonn.

Christ offereth himselfe freely.

Here is the cause of admiration in ye Angells: that hee descended to the earth, and yett departed not from his father: and yt the Lord of all in heaven and in earth should suffer, nay offer himselfe to be abused of the basest vulgar sort. And that

Yea hee

yea and to David, of whose family
ye branch or bud must spring by prophecy.
Hee bee ye staffe of Jacob, and ye seed
wch by my power will breake ye Serpents head.
Of womans seed not by ye will of Man,
and by her the wch fault first began,
soe by theis meanes shall with righteousnesse,
make her an instrument for Mans redresse:
yea and itt shalbe soe yt none can say
shee is in fault or sinfull any way:
for of a virgin pure and undefiled,
of nature curteous, vertuous, modest, myld,
and yett espoused to an honest Man
least old ye Jewes condemne her guilty then.
and for her husband; hee shall understand,
yt I have done itt wth my powerfull hand:
hee shalbe carefull and of loving mynd
to her and mee: when hee the truth shall find.
But first I pray thee send one Man before
as thou hast promist: yt one Jordan shore
hee may Baptize, and preach, and cry aloud
to warne ye people; to abate ye proud,
to straighten crooked wayes, and to instruct them,
and till I come, lett him I say conduct them.
Lett him prepare my people to repent
thereby to scape the further punishment.
Lett him not feare the great, nor scorne ye small,
but even ye Kings unto repentance call:
and therefore for his boldnesse it shall bee sayd
yt as Elias was not wth afrayd
of Achabs hate, noe more shall hee forbeare
but even ye spirit and power shall banish feare:
yt when I come and find ye people bent
to leave theire sin; and wth amendment.
I will declare: ye meanes of all theire peace
and they believing mee thy wrath shall cease:
wch ye they may, see how my powerfull hand,
and spread my miracles about theire land,
then after yt when they have wrought theire wish,
thou shalt exalt mee where I was att first.
In humayne shape: must I exalted bee
and therefore myne see intercede to thee
yt in my glory they may then bee plac't
to raigne for ever while ye heavens shall last.
Ould Zachary ye Priest and eke his wife
doe feare thy name, and are of upright life
and for a sonn they both have oft desired,
yett didst thou never grant wt they required:
Lett now a messenger wth speed bee sent
to Zachary to shew him thyne intent.
Immediatly Jehovah called one
and bad him hye to Zachary alone
wthout delay this message to him tell
(this was ye holy Angell Gabriell)
one of the Archangells who was put in trust
to bring the tidings: from ye Lord, most just.
who having heard his message did not stay
but downe to earth hee swiftly hasts away
and finds ould Zachary in his surplece dight,
whoe when hee saw an Angell shine soe bright
was sore agast, and could not speake a word
till Gabriell shewd his message from ye Lord.
(Now for ye tyme this was in Herods dayes,
whilst hee as king ye Jewish scepter swayes:
yt certayne Priests by lott did watch theire turne
after Abiahs course and incense burne
for of this order Zachary was one,
doing his office when ye Angell shone.)
Then sayd ye Angell why art thou affrayd:~
thou hast noe cause to bee soe much dismayd
plucke up thy hart I am not sent for evill;
nor am I an illusion of ye devill,
nor am I God, for then thy mortall eye
could not behould mee, but thou needs must dye,
nor am I spirit of any Saynt deceast
for those remaynes in Joy, both greatest and least.
But I am Gabriell, and one of those
to whom our God his secrets will disclose,
and I am sent to thee, to lett thee know,
~~[illegible]~~ yt wch thou hast long desir'd god will grant now
thou and thy wife made fruite ~~[illegible]~~ to have a Sonn,
and hee shall ~~[illegible]~~ and yt a holy on:
the ~~[illegible]~~ is hee whom Malachy foretould,
wch in Elias powerfull spirit should
bee sent before ye Lord Messias came:
to shew him selfe, wth workes of worthy fame,
the children hee shall shew theire fathers hope
explayning all ye Prophets drift and scope;

hee should assume the shape of a man in love to man, for noe cause else. That hee wch hated sin should make himselfe a sacrifice for sin.

Heere is a part of credit had in a supernaturall acte.

John the Baptist.

In ye spirit and power of Elias.

Herod the sonn of Antipater was king of the Jewes being a stranger borne. In the dayes of Augustus Caesar Emperour of Roome.

that

that wch they lookt for, shall theire children see:
ye stubborne to ye wise shall turned bee
this shall thy Sonn doe: alsoe for a signe,
hee shall not drinke strong drinke, nor tast of wine,
but from his mothers wombe, ye Spirit of God
shall fill his soule: and wth him have abode.
But Zacharias doubting sayd how shall
I know for certayne this shall mee befall:~
my wife and I are both of auncient yeares:
therefore this tydings strange to mee appeares.
The Angell sayd: in Gods presence I stand,
and now am prest to follow his comand:
therefore because thou art incredulous,
thou shalt bee dumbe, till God performe itt thus.
Immediately ye Angell vanisht ~~[illegible]~~ quite
and sixe monthes after it pleasd ye Lord of might
to send him once againe. What tyme hee came
in Gods most Blessed holy reverent Name
unto one Mary being a virgin pure,
yett was betroathed to a husband sure:
but this was ere they went to keepe an house.
Now shee was wise, discreete, and vertuous
of Davids stocke, and of his linage sprung
comly of beauty and of yeares but young
her husbands name was Joseph and the same
of Davids royall offspring alsoe came.
In Nazareth of Galilee they were,
when Gabriell unto her did appeare.
Now itt was needfull yt itt should bee soe
seeing itt had beene foretould so long ~~agoe~~.
This Blessed virgin in her Meditation
being alone in heavenly contemplation
as shee was wont and casting up her eye
a glorious Angell there was standing by
Hayle thou (quoth hee) whom God himselfe doth love,
our Great Jehovah doth thy state approve
amongst all women there is none like thee
for thou ye Mother of his Sonn shalt bee.
yea our mighty God is wth thee, be not feare,
ye Lord of Heaven and Earth esteemes thee deare
and thou, even thou alone shalt beare a Sonne
a precious Seed, a perfect righteous one
ye true Emanuell, ye Sonne of God
wth whom ye Spirit of wisdome hath abod
Jesus his name shalbee: for hee shall save
all Israels faythfull seed from hell, and grave
from Sin and Satan, death, and dismall court
for hees ye true Messias, Prince of Power.
On Davids throne for ever hee shall sitt
succeeding ages shall him not forgett.
yea this the Sonn whom God him selfe shall send
his kingly dignity shall never end.

shee shalbee a Nazarite.

A Saviour.

4 figure.

Christ is ye light.

The light of ye world.

The Argument.

The conception, and birth of our Saviour Christ, his circumcision, adoration, purification, ye innocents slayne, Christs disputation, baptisme, fasting, temptation, callinge Apostles, Nicodemus, the woman of Samaria, Christs preaching, healing, hee is envied, hee blesseth, rydeth on an asse, is sung Hosanna, institutes his last supper, suffereth, descendeth, riseth, appeareth, ascendeth, new covenant, ye holy Ghost sent, Peeter preacheth, ye primitive state of the church.

Upon ye precedent figure.

1 Thou sacred light y^t healest all ye blind
y^t come to thee; and spreadest thy glorious rayes
over all ye world, lett vs thy favour find
to grant thy word y^t conforme to our wayes
still to continue in despite of those
y^t hates thy light and are thy Churches foes.

2 W^ch though the Dragon seeke to see thy light
shine in ye world, and one thy church reflect
wth though his hart for envie hee doe bite
because hee cannot harme thy deare elect
lett him goe too, his power is limited
by thee wch art thy holy churches head.

3 Above, beyond, ye world, thy church is sett
to shew it's not belonging thereunto
soe tis noe marvell, y^t in Nature yett
~~[struck-through line]~~
there is Antipathy, betwixt them two
ye world ~~[struck]~~ loves but her owne, and hates all them
y^t are elected from Jerusalem.

The darkest eye of all Gods children deare
perceives ye light a worldling cannot see

the joyes of heaven to him doth playne appeare
and his discernes by fayth ye Mistrye.
whilst earthy minds are poring in ye darke
their drosse Mamon is there stay and marke.

Therefore corruption, darknesse and despite
shall there shane y^t hates ye truth, and light.

The annuntiation

The Blessed, happy virgin hearing this
(thought shee) I marvell w^t this meaning is
wch shall seing him soe glorious splendant bright
was stroke in heart wth y^t soe strange a sight.
yett by his comfort taking hart againe
and finding all her sences recollect maynt,
replying thus shee sayd My Lord how can
this thing bee wth mee, since I know noe Man
The Angell answering sayd thus shall itt bee
ye holy ghost shall overshadow thee
ye blessed spirit, ye power of God most high
being shed one thee, thou shall conceive thereby
and therefore that thy sonn, wch thou shalt ~~bring~~
shallbe ye only Sonn of heavens great king:
and more then y^t I lett thee understand
w^t God hath done wth his all-powerfull hand
though in Mans sight itt was not like, yett soe
thy cossen Elizabeth, sixe months agoe
conceived wth childe, though shee soe farr in yeares
for in Mans weaknes: Gods strength most appeares.

Then answered shee, behold thyne handmayd Lord
even soe bee itt according to thy word,
wth y^t ye Angell left her all alone
returning to ye Lord that holy one.

Now Joseph knowing not of this great thing
till other did to him the tydings bring
y^t his espoused wife was great wth childe.
O Lord thought Joseph, can y^t face soe mylde
prove soe deceitfull now to wrong mee soe
y^t I beleived such vertues there did grow.
can those chast seeming lookes beguile mee thus;
did I not thinke her chast and vertuous;
did I not thinke her honest and devout,
for a wanton never did her doubt
in such like company shee never haunted
oh Lord my soule is vext, my spirit is daunted
is not my love more deare to mee then life.~
to see not now myne owne espoused wife.~
Truly a virgin I did thinke shee was
and still for mee a virgin shall shee passe
I have not knowne her neither will I doe
but as shee comes to mee soe shall shee goe
I can not brooke itt such a deed to see
y^t I a father of strangers seed, should bee
nor can I shew my discontented mynd
nor shall shee thinke I am soe wilfull blind
to suffer her in this, and lett itt passe
and make ye world beleive y^t myne itt was
Ile rather die wth greife I love her soe
and from my country privily Ile goe
then I being gone they'le lay ye fault one mee
ye harme ye losse, yett it I absent bee.
My love will not permitt mee to declare
unto her shame, wch toucheth all my care
to see her suffer death ye fault being found
and for her destruction bee ye ground.
Noe, noe, Ile goe, or els put her away
and bee as if my selfe had runn astray
while hee thus thought and was perplexed quite
hee fell a sleepe; and dreamed y^t same night
and loe, an Angell to his spirit appeares
and sayd oh Joseph bee not thou affeard
(but take thy wife unto thee) for sayd hee
shee is not wanton, neither thinke y^t shee
hath done thee wronge: for y^t same glorious Sonn
shee hath conceived by the holy ghost alone.
Now therefore take her, keep her safe & sure
for still from all Men shee is cleane and pure.
Then Joseph waked, and performed all
and of ye Angells words lett nothing fall.

Not long itt was, before both hee and shee
did take their journey to the hill country
where Zacharias and his wife then dwelt,
noe sooner came shee in, but th'other felt
her child begin to quicken: and shee sayd
welcome thou blessed Mother, wife, and Mayd
amongst all women y^u art blessed still
for even by thee God shall his word fulfill.

Josephs thoughts when his wife was with child.

His love striues with the strange newes.

* Elizabeth

My babe with in my wombe began to spring,
because ye Mother of my Lord and King
is comm to mee, of how comes this to passe
that this should give a token so it was:
and thou therefore art blessed of ye Lord
because thou didst beleive his holy word.
Then Mary sayth, my soule doth magnify
and much reioyce in God my Lord most hie
my Saviour: for hee respects ye meeke
advancing them, and make ye proud to seeke.
In every age our God is still ye same
to those yt honour, love, and feare his name:
for hee alone exalts ye poore and base,
and emptieth wealthy ones wth great disgrace:
yett Israell hee doth comfort in his need,
and thinks of faythfull Abraham his seed,
hee sawe my poore estate and did respect mee
his Mercy caused him soe much to affect mee
now therefore every generation
till ye worlds end shall call mee blessed one.
Shee wth her cossen did three monethes mayne
and then returnd to Galilee againe.
Elizabeth in tyme was brought to bedd
and of a goodly Sonn delivered
her neighbours and her freinds reioyced all
and dayly consult wt name they should him call
after his fathers name they all agreed.
But even his mother wch did know indeed
yt hee was promist wth condition
yt being borne hee should bee called John.
And shee sayd not; but John shalbee his name,
ye Lord of might hath soe fore tould ye same,
they not content hee should bee called soe
unto his father Zachary did goe,
and asked him wt name to call his sonn
who writing answered them: his name is John,
wth yt immediatly hee spake againe
nyne monethes hee had beene dumbe but now spake playne
and praysed god, saying, Blessed bee ye Lord
wch doth unto his folke this Grace afford
to visit and redeeme his Israell
as by his Prophets hee did of fore tell.
ffor now to David shall this glory rise
yt wth our fathers short rest hee with eyes
even ye same oath, wch hee to Abraham swore
yea ye same covenant made soe long before
yt by ye Messias wee should all bee ledd,
and from our enemyes delivered
to serve ye Lord without disturbing feare
even all ye dayes, and nights wee shall live heere.
And thou my sonn, shall goe before his face,
to give Men knowledge of his saving grace;
and to prepare their harts who pardon wins,
yt they may know how hee remitts their sinns,
to give them light who are in darknes yett,
shewing them day breake wch in night are sett,
to guide their feet into ye way of peace,
where death shall flee, and life shall never cease.
Soe John grew strong in Spirit and wayt attan
yett all ye while hee lived in desert then.
But many marveled and feared too
expecting wt great things this John should doo.
Soone after John was borne itt came to passe
a great taxation under Caesar was
taken in all countryes in Augustus power,
then was Cirenius Syriaes governour
and every soule must gather to ye place
from whence their ancestors or fathers was
amongst ye Jewes: each to their tribe doth goe,
and soe ye Joseph and his wife alsoe
went unto Bethell, for being Davids kin
~~yt was Bethlem, tho hee hee borne ...~~ in.
Now this was neere the tyme of her account
yett goe shee must, and on her asse doth mount
But shee wt hapned: coming thether late
though shee wth child, yett being of meane estate
noe roome was to bee gott: for ere they came
the inns were filld by guests of greater fame,
wherefore they were content to take their rest
in an ould stable wth there weary beasts:
and in yt place was Mary brought a bed
laying ye Infant att ye cattles head,
even in ye cratch among ye asses hay
yt was ye cradle where or Saviour lay.
But Lord if soe I may without offence
demand some questions yt arise from hence.

Why

Contemplative questions.

Why would ye Lord of heaven and earth abase
himselfe soe much, to lye in such a place.~
And why o Lord, not borne of great estate
of parents, wealthy, nice, or delicate.~
why in a stable where ye breath of beasts
should keepe thee warme att these thy winter feasts
Was itt not Lord because thou didst despise
all worldly pompe that's precious in our eyes;
And more to shew us thou dost esteeme
of simple things wch wee most vile doe deeme,
and yt wch thee it's not a glorious place
can make a mortall man in happy case.

Answer

Noe costly Arras hangs thy chamber walls,
noe beds of downe: but hay in asses stalls,
noe gould, silver plate upon thy table
to purchase these thy Mother was not able:
Noe honourable Ladyes to attend thee
nay scarce a midwife there her helpe to lend thee.
wch though ye world esteeme thee not, being there
thy heavenly father houlds thee still most deare:
his Angells doth attend upon thee still,
for thou art comm his promise to fulfill.
Thou couldst as well if itt had pleased thee
have made thy Parents rich of hie degree:
for they were from a kingly house descended,
yea mighty Princes one thee might have tended.
But there wee may behould ye highest degree
stoop to ye lowest wth true humilitye:
now there's not cause for the poore to murmur att
seing thou thy selfe Oh Christ alow estate.
It was thy pleasure: graunt O Lord yt wee
may learne humility: and follow thee.
The selfe same tyme in wch our Lord was borne
there were some sheepherds (lest there lambes bee torne)
did watch there foulds abroad in feilds by night,
who one a sudden spied a flaming light
shyne round about them; casting up an eye
one of them straight an Angell did espye.
O Esse, quoth hee, what's yonder now behoulds
a creature that's not made of earthly mould:
Oh lett us flee to the torrent, lest wee retyre
hee comes to kill us wth consuming fyre,
there wee'l not stay, lett wolves and lambs agree,
wee'l save our selves: rise quickly lett us flee.
But as they fled, ye Angell spake and sayth,
Why doe you flee soe fast? bee not affrayd,
Stay: doe not feare, to you I'le doe noe wrong,
therefore bee still and listen to our song.
ffor unto you this day is borne a King
in Bethlem is now ye Princely thing
all peoples Joy: a Saviour, Christ ye Lord
wch shall to all ye faythfull Grace afford.
Make hast to Bethlem and you shall find
ye Babe to whom this glory is assignd,
and for a token, when you him espye,
hee swadled in an asses stall doth lye.
These words being sayd, did instantly appeare
a multitude of heavenly souldjors there
wth sweetest musicke praysing heavens great King
and in harmonious tunes they thus did sing

The song of Angells.

All glory, honour, laud, and lasting prayse
bee to our God in the highest heavens: whose rayes
of Mercy, Peace, and Love, hath sent his Sonn
to cure Mankind wch else had beene undone.
Peace is one earth and unto Man is showne
such perfect Love ye like was yett not knowne.
The sheepheards hearing this soe joyfull word,
ye Angells song made them forgett their feare
for when the heavenly musicke went from thence,
one to another sayd lett us goe hence
now ere't bee day wee'l goe and see this same,
soe all agreed, to Bethlem they came
enquiring where a child was borne yt night,
and ^could^ how Angells did them all affright,
and wt brave things was spoken of ye child,
but Mary pondered them wth spirit myld,
and all that heard them wondred att this thing
ye fame whereof did through ye country ring.

Note.

Great conquerours when they att first begin,
to make assault som puissant fort to win:
will shew some power att there first entrance
and in there enimies sight the flagg advance.
But thou o Lord who camst to sett us free,
beganst thy comm batt in a low degree,
in Poverty, and weaknesse, relucth
and yett obtaynd a famous victory.

Notes of contemplation.

ffor

For if thy kingdome of this world had bene,
thou wouldst amongst ye great ones made itt seene:
and not for silly shepherds homly birth,
yt to ye country they this newes should sheth.
But Lord: wherefore didst thou thyselfe not show
unto ye courtiers first yt they might know
yt thou wast come, yt they might entertayne thee.
was itt not because thou knowst they would disdayne thee:
But why wast thou not borne att Josephs home:
why should thy mother hath a journey come.
being great with child: could not excuse prevaile:
could not her husband serve to bee her bayle,
for her nonresidence: but shee must goe,
in danger thus to travile too and fro.
was itt not done because ye prophets ould,
thy place of birth soe often had foretould:
and was not yt ye place for certayne where
thy Angells unto Jacob did appeare
did not ye ladder there reach to ye skye
and there didst thou fulfill ye Prophecy
for there thyne Angells walkt twixt heaven and earth
and that's ye place appointed for thy birth.
Againe because yt litle Bethelem
should bee preferd before Jerusalem:
for out of itt should come yt king indeed
yt should beare rule of faythfull Abrams seed.
Accordingly when as ye eight day came,
ye Lord receivd ye seale of Abraham
for hee was circumcizd being subject then
unto ye Lawe hee made for mortall men
they named him Jesus as itt was receivd
from th'Angells mouth before hee was conceivd.
This suffered hee more playnely to expresse
yt in him dwelleth perfect [illegible]nesse:
and letts us know tht hee came [illegible] till
ye first hee must all Moses lawes fulfill.

Note.

Of the wise men.

And att that tyme farre in ye East did dwell
three kings or learned men, yt could foretell
by arte: of many things yt came to passe,
and by ye starres conjecture where itt was.
Itt pleasd ye Lord to cause a Commet bright
with moving still come to ye wisemens sight:
and in ye starre ye Magies playne did read
yt now was borne that blessed royall seed
of th'Hebrewes land, which should great wonders doe,
and they should see him if they togeather goe
The starre awaited as itt were for them
and led them straight unto Jerusalem
then they enquired if Herod had a Sonne
for then (itt was reported) hee had none.
wee sawe, (sayd they,) a starre yt led us hether
but now it's gon from us wee know not whether:
A babe is lately borne ye starre did show
a mighty Prince, to whom ye Jewes should bow,
wee come to worship yt great Lord of might,
if of his person wee may have ye sight.
When Herod heard this saying of ye men
being sore perplexed hee assembled then
the Priests and Scribes, and askt them in wt place
the Messiah should bee borne: whose answere was
in Bethelem, as Micha doth foretell
there should bee borne that King of Israell
Then Herod craftily enquired of th'men
wt tyme ye starre did show his shining beame:
and bad them goe and seeke ye Infant then
returning by him as they came againe
yt I (quoth Herod) may unto him goe
for I desire to worship him alsoe.
Then they departing sawe ye starre againe
and toward Bethelem itt led them amayne
yt in short tyme itt came unto ye place
and rested over where ye Infant was
Upon ye twelfe day they arrived there
entering ye place with reverence and feare,
falling flatt did worship him in love
being mov'd soe (itt seemes) by god above.
Then each of them gave him a precious thinge
one gave him gould as fittest for a king,
another frankincense in signe of preist,
another mirhe a prophet of ye highest:
for these three gifts did fitly represent
yt hee was King, and Priest, and Prophett sent.
A King indeed, ye King of heavens Sonn,
and then a Priest an everlasting one.

These 3. offices of our Saviour we as itt were signified in these gifts, gould, frankincense, mirhe, hee was preist in yt hee made satisfaction, and intercession. A prophet in his revealing the meanes of our salvation to us by his spirit, And a king for his bounty in giving us his blessings in such plenty after

after Melchisedeck his order right,
and then a prophett in all peoples sight.
Then God yt knew, wt Herod did intend
did thus provide this infant to defend
for in a dreame by night hee warnd the men
yt they by Herod should not turne againe.
who glad, this heavenly vision did obey
and tooke there journy home another way.
Then came ye tyme according to ye fashion
of purifieing in ye Jewish nation.
This virgin mother, Mary brought her sonn
unto ye Temple, where old Simeon
by inspiration came unto ye place
within ye temple where ye offering was
now hee was often by ye Spirite fortould
yt wth his mortall eyes hee should behould
ye Lord even Christ, and yt ere hee should dye
whom when hee sawe, hee tooke him instantly
and sayd. Now Lord lett mee depart in peace
according to thy word, now lett mee cease,
Myne eyes have seene thyne only saving sonn
prepard before ye face of many a one,
to bee ye Gentiles light, and Judayes glory:
and not to die I shall not wight bee sorry.
Then having him in's armes hee spake, and sayd
unto yt blessed Mother, yett a mayde
this holy child shall rayse up many small
alsoe by him shall many strong ones fall.
But for his truth hee shallbe contradicted,
and for his love hee shallbe sore afflicted:
a sword of griefe shall pierce thy soule in thee,
and many secrett thoughts shall opened bee.
Likewise old Anna, this abroad did tell
to all yt lookt for health in Israell, — Anna the Prophetesse.
even those yt lived in Jerusalem:
that Jesus then was borne shee tould itt them.
Now after this when Herod heard noe newes
of there returne who sought ye king of th'Jewes
quoth hee (howe am I mockt) then in anger,
he calls a counsayle, nought can him asswage.
For in ye night ye spirit of Envie came,
and in his eares wth muttering speake this same; — Envy, blood sheader.
wt sleepest thou Herod; canst thou take thy rest,
and lett thy throne: bee by ye Jewes possest,
doe you not know thou art not of there nation
appoynted King, but after the [illegible] fashion,
for this that's borne is of there kingly seed
there may great warrs and thy downefall succeed:
ye Jewes will take his part, in hope to free
themselves from tribute both to Rome and thee.
Quoth Herod then, wt is my best to doe — Herods inquiry.
to hinder those yt seekes my overthrowe.
I'le tell thee wt quoth Envie, lett mee give — Envyes reply.
~~[illegible]~~ my counsell thou ~~[illegible]~~ shalt contented live.
slay all ye Infants yt are borne since then
in all Judea, spare not sonns of Men:
soe shalt thou surely find amongst ye rest,
him yt procures this terror in thy brest.
This counsell Herod tooke, and when he rose,
unto his souldiers this hee did disclose,
who straight consented to this cruell deed
thus for to murther Rachells youngest seed.
This subtill Herod did then proclame about, — Herod.
wth curteous speech ~~[illegible]~~ none should dread nor doubt,
yt all the children should assembled bee,
unto his towne of Damas instantly:
even all ye males being under two yeares ould
for certaynly (quoth hee) I am fortould
yt hee is borne, wch shall succeed for King,
and I can know him by a secret thing;
then having found him: wth mee shall hee dwell
brought up att Court, where I shall treate him well.
Soe being brought up in state and dignity,
hee may receive ye kingdome when I die.

Note.

Oh foole, thy curst and devillish policy
shall not profitt helpe thee, nor thy cruelty.
for God yt sees ye secrett thoughts of kings
prevents thy Malice: and to nought hee brings
thyne heinous projects: and still ways doth make
thy curst pretence wch thou doth undertake.
For unto Joseph in ye silent night,
an Angell brings thy cursed plot to light,
and in a dreame hee warneth Joseph soe,
yt wth his wife and child hee straight should goe
to Egypt then: to scape ye cruell hand
of wicked Herod in Judeas land;

There

wth Joseph did and tooke them both and fled,
untill ye newes of Herods death was spread.
There was ye Lord of life preserved then
from cruell slaughter of those murthering Men.

The tyme being come appointed by the King,
yt every woman forth her Sonn should bring:
and came unto the place by the King assigned,
where every Mother wth a joyfull mynde
in hope yt ether Sonn should chosen bee
the should advance her to great dignitye.

But as oft tymes fayre weather doth follow sone, Simile.
and flattering showes, before some great annoy,
and cleare sunshine quickly overcaste
wth sudden stormes of thunders roaring blasts.
Soe fell to them, for Herod caused then
his Captaynes, and his other armed men
to drawe their swords: and on a sudden there
the sucking Infants from ye breasts to teare,
and in ye Mothers sight to slay them one,
without respect to cryes or wofull moane.
There might bee seene, ye frightfull tragick state
of those yt fortune snatched one of late;
ye wretched mother as at desperat strife
betwixt ye faulchon, and her Infants life:
rather content to beare ye deadly blow
then see ye tender Infant murthered soe.
There might bee seene ye wofull state of those
distressed women, in their armes to close
the dying sucklings all besmeared wth blood,
washing ye wound wth briny trickling flood
of yearly teares: and some as in affright
runn wth their babes in hope to scape by flight
but are pursued: the Infant snatched away
and mangled, maugre all ye nurse can say;
some mothers tearing of their hayre wth greife
cryes to ye King, but can have not releife:
some in a palsey feare stands as agast,
and sees their bleeding Infants breath their last:
somes runs to hide them seeking forth to passe,
but through ye gates as there not passage was.
Some in their lapps would hide their litle sonns,
but all in vayne there none regards their moanes.
Some sends forth lamentable shrikes and cryes,
whose dolefull clamors pearce ye azure skyes,
and others swoones: and falls upon ye ground,
yett for their children there not pitty found;
their faultlesse babes are spoyled of life an seure
without remorse: though all in Innocence,
soe was ye prophecy fulfild wth could
yt even in Ramas, many did behould)
and heare great cryes, and wofull lamentation,
Rachell refusing to have consolation,
because her harmelesse Infants all were slayne,
nor would shee then bee comforted againe.

~~Note~~

' But Lord why should ye silly Infants die
' seeing they deserved not death, for presently
' wth hands they come, ~~[illegible]~~ yt thou for their defence
' didst not stand up to guard their Innocence,
' thou couldst have strucke him dead, or stayd his hands,
' or divers wayes thou couldst his power wthstand.
' But then how shouldst thou have thy word fulfild,
' if this wild Tyrant had these babes not killd;
' and thou didst alsoe well for them provide,
' who were thus slayne, and by this Tyrant died.
' These were ye virgins, not wth lust defild
' one whom though earth did frowne, yett heavens smild.
' These were baptizd in blood, and by ye spirit
' these sanctified unto doth the pearle inherit.
' These all were Martyrs, wth did death pertake,
' seeing they were put to death for Jesus sake.

During this tyme did Christ in Egipt dwell,
till hee was called as Hosea doth fore tell:
for after Herods death ye Angell came,
appearing unto Joseph in a dreame:
and bad him rise, and goe to Israell then,
and bring ye child and ye mother backe againe.
Soe out of Egipt called God his Sonn
wth prophecy before one him had runn.
Then Joseph went, to live in Israell,
but durst not come neere Ramas there to dwell,
least some should call to mind yt this was hee,
for whom ye King did use such crueltye:

It is not dying, but the cause that maketh a Martyr.

Therfore to Nazareth hee went to stay,
and there amongst his kindred safe hee lay.

But now my weary Muse begins to tyre
therfore to rest awhile shee doth desire,
untill shee gather strength to fly againe:
for yett ye greife to see these Infants slayne
tormenteth her sence, and doth augment her ~~[illegible]~~ care,
but yett shee hopes in heaven they ~~[illegible]~~ happy are
where shee desires, when death shall end her dayes,
shee may remayne, to sound her Saviours prayse.
Grant this deare Lord yt art her only King Invocation.
and yt in life shee, here the same may sing
though imperfections compasse her about
yett in thy mercy, Lord, lett her not doubt:
But grant thy strength; and bee her only stay,
to guide her course one till ye judgment day,
to trace thy worthy steps once come to man,
and for thy glory doe ye best shee can:
wth thine shee vowes, if thou wilt grant her grace
to strength her faith, and all her feares deface.

The fift pause, or rest.

Our Blessed Saviour Christ did prosper soe
that's soule and body both did stronger grow:
increasing mightily in wisdome then,
and favor both wth God, and mortall men.

It came to passe when hee was twelve yeares ould,
being growne in strength, and alsoe courage bould,
his Parents went up to Jerusalem
to keepe ye Passover, and hee wth them.
And when ye tyme was past and feast was done
they backe returned (but missed not their Sonn)
a whole dayes journey, ere they called to mynd
to see if Jesus was not left behind:
for they supposed still hee was among
their friends and neighbours: soe they sought the throng,
but could not find him; then they backe returnd,
his Mother grieved, and Joseph alsoe mournd,
they cannot rest, but seeke him carefully,
and blames themselves, fearing some jeopardy
should soe befall him, through their negligence,
and now to find him shews great diligence.

' Hee here wth care, what labor, and feares
' possessed her untill this sight shee heares. when wee run after the multitude it is oft seene yt Christ is not wth vs.
' Soe should our soules bee vext, when wee perceive
' yt wee his presence in ye Temple leave:
' for when our hearts are sett one friends and kin,
' to follow them, even then doe wee begin
' to goe from Christ: then lett vs learne att them,
' to see for him in his Jerusalem.

His Parents having sought most carefully,
att length wthin ye Temple did him spy.

Wch stayd him there: not waggish trickes or toyes,
nor is hee company for girles, and boyes:
nor did hee runn to hide him from their sight,
But hee among ye Doctors take delight,
ye antient men, ye grave and learned Sages,
whose deepe insights discusse ye Prophets pages,
came fraught of curious questions, and discerne
those doubts, and secrets darke, wch fewe can learne;
these are his company; and here they find him,
the antients darke Aenigmaes cannot blind him
for hee discernes the doubts and quickly showes
yt plenteous fountayne whence all wisdome flowes,
hee's farr beyond ye Doctors, ripe of witt,
of perfect judgment and a child as yett:
hee puts forth questions and hee poseth them
who was great schollers in Jerusalem.
They all admyre to see a child in yeares
in whose sweete language: soe great witt appeares,
they take him to them, and then sett him by them
and each of them desires to have him nigh them:
these are his fellowes, here doth hee begin,
amongst ye wise ones, first their love to win.

Wth yt comes Joseph and his mother then
and finds him sett amongst these learned men.
wch doth hee seeing them doth hee runn to hide him?
or wch doth shee, doth shee not roughly chide him?
Oh not, but thus; my tender Sonn quoth shee,
why hast thou from our sight absented thee,
for loe, wee have beene seeking all this day
wth greife for thee, yt here behind didst stay,
for yesterday wee mynded not till night,
although thou seemedst absent from our sight.
But wee came to lodge, wth all ye rest
and wanted thee, wth greife hath vs opprest:
not sleepe came in our eyes, but ever since
wee walkt, and sought wth care, and diligence,
why didst thou soe: my Sonn, to cause our woe,
and yt wthout thee home ward wee should goe.

Then hee replyed why did you take such care,
are you soe ignorant, and not aware
that itt is fitt that I should now fulfill
all things belonging to my fathers will,
whose worke I have in hand, whose busines
must bee performed with all readinesse.
Now what they thought I leave to each ones minde
for most of them noe doubt in this was blind:
but Mary only noted all his saying.
Then hee went with them making noe delaying
to Nazareth, and was obedient
untill the tyme, hee to baptizing went.
Some will object what did hee all those yeares
in holy writt noe worde of him appeares:
whether an house wright hee continued then
for soe was Joseph and his brethren,
and that hee wrought as doth a carpenter
or whether all that tyme hee did confere
in learned schooles amongst the doctors still
or read the Prophetts that hee might fulfill
such visions as was showne of him before
or whether hee, not ceasing to implore
his fathers Maiestie. Enquiring thus
what soe ere hee did itt is all one to us
for if itt had beene needfull to bee knowne
by holy writing then itt had beene showne.
Thus must wee know, that hee was subject then
to Josephs rule and lived lyke other men
only hee sinned not in his fathers sight
but all his wayes were perfect, just, and right
in every thing hee was without transgression
most absolute, hee needed not confession.
In him alone and in none els but hee
was perfect grace and all integrity.
Thus hee continued untill thirty tymes
the Sunn had visited the Northerne clymes
about which season John began his preaching
and in the wildernesse remayned teaching
for many Jewes resorted to the place,
where John abode and taught the way to Grace.
For thus hee cryed alowd repent, repent,
amend your lyves for feare of punishment:
forsake your sin and bee Baptized heere
as I shall wash you in this river cleere
for this same water you are washed in
doth witnesse, you are washed from your sin
And as this water washeth filth away,
even soe all those that long have gone astray
and now repente: their sinnes shall pardoned bee
by faith in him that cometh after mee,
for hee is Mighty and of power to save
all Adams sonnes from dreadfull death and grave.
You that devide your selves from other Men
see that you bring forth more good actions then
and say not now, that you are Abrams sonnes
as if you were such perfect righteous ones
nor that because by nature you are borne
of Abrams seed: you are to hould in scorne
such as are not, of not, for God can rayse
of flinty stones: a seed to give him prayse
to bee the heires of Abram and inherit
the promise made by Grace but not by meritt
For now even as an axe doth hew downe cleane
the tree that's dead, or barren, withered, leane
and Men for fewell burned itt, for even now
the threatning axe of vengeance cometh to you
nay, itt is layd unto your withered roote
seeing all your leavie wordes doth yeeld noe fruite
which once cutt downe is cast into the fire,
for true repentance doth the Lord require.
I doe Baptize you but with water heere
but one shall come who will in tyme appeare
and when hee cometh hee will try each Man
for in his hand hee brings a purging fann
to sever wheat from chaffe, and cleanse his floore
to burne the chaffe and lay the wheat in store.
yea hee that cometh shall his might disclose
his shooes I am not worthy to unloose
hee shall Baptize you with the fire of love
and with the holy Ghost sent from above
Hee was before mee though hee seeme not soe
and when hee shines then I shall dimmer grow
and hee shall last when I am quite decayd
for by his worde my joy shalbe increast.
Then some did aske him what they ought to doe,
whom John instructed in this sort alsoe:
hee that hath two coates, and of victualls store
lett him impart with some to those that are poore.

Objection.

Repentance, and amendment requ=ired.

Baptisme first instituted.

Faith and repentance.

To the pharisees.

Simile.

Applied.

you

you that are souldiers offer noe abuse
for to defend the truth is your cheifest use
and with your wages looke you bee content
but see you robb, nor spoyle noe innocente.
you Publicans, exacte noe more but right
use mercy, love, and truth in all mens sight.
O vipers brood who warned you of this day
that fearing wrath to come you start away
therefore looke that you make not with a show
of hearty greife for sinn when it is not soe,
see that amendment of your sinfull lives
bee seene for tokens that repentance thrives
and lett such fruits appeare as doth befitt
those that repents, and Pardon hopes to gett.
Thus preached John and unto him resorted
many to bee Baptized and comforted.
This was the promised seed of Zachary
who though hee had his office great and hie,
yett lived not Court like clad with silke and gould
nor once respected such trifles to behould.
But in the wildernesse doth still remayne
where heavenly thoughts: hee well may entertayne,
his Pallace is some Cave or Arbor greene,
his bed of downe some banke, none els is seene.
his richest roabs are made of Camells hayre,
a lethern belt in stead of broydering fayre.
the grashopper, or locusts doth hee eate
and such wild hony for his cheifest meate:
his drinke of Jordans liquid silver waves,
his cupp some shell: noe costly coines hee craves.
his walles are covered over with leaves of bushes,
his resting pallet: but some tuft of rushes.
his company amidst the Owles and Beasts
who wander from there dennes to seeke their feasts:
his musicke chirping birds whose feathered throates
send forth there whistling, warbling sugred notes,
and one the day the people from each towne
to seeke him out, doe travell up and downe,
and where they find him, there they doe attend
untill his exortation have an end:
and then to Jordaine goes hee, downe with them
baptizing all beleivers in the streame:
then all the people come hee falls to pray,
and thus did John continue day by day:
but his sweet company is contemplation
of his great love, who layd the worlds foundation,
that is his delight, and preaching unto them
which came to heare him from Jerusalem:
showing them playnely all the wayes of God,
thus by the river Jordan hee abode.
Amongst the rest, which came to him being there
itt pleasd our Saviour Christ then to appeare:
but whether by the spirit the Lord did show
to John, some tokens how hee should him know,
or how hee knew, but when our Saviour came
to bee Baptized, John denyed the same,
saying thus: my Lord why art thou come to mee
more need have I to bee Baptisd of thee,
and as for sin thou hast none to confesse,
for thou thy selfe art perfect righteousnesse,
for thy Baptizing that were needlesse sure;
seeing thou alone art cleane and ever pure,
noe Mortall Man shalbe compard in this
with thine incomparable Perfectnesse.
Though all the Jewes esteeme of mee soe much
yett my unworthy hast respect is such
I am not good enough thy shooes to beare,
nor to unloose, when they but bled are.
But Jesus answered come, yett wee must bee
fulfillers of the Law in each degree.
I have received Circumcision, then
lett mee have Baptisme; like other men.
All righteousnesse I come now to fulfill
that soe I may performe my fathers will,
and therefore suffer itt, for itt is right
that all things bee accomplisht in his sight
with that: downe to the river they descended
and presently when his Baptising ended
upon the banke hee went, and fell to pray,
the John the Baptist turned his face away,
hee saw a fiery bright and shyning flame,
which from the opening cloudes to Jesus came:
and one his head, in perfect shape and sight,
even like a dove that Blessed Spirit did light:
and there withall a voyce from heaven was sent
to show mankind what thinges was thereby meant.
Saying loe, This is my welbeloved sonn,
whom I have promist since the world begun
In whom I will accept of Adams race,
for hee is perfect just before my face:
in him alone I am well pleased now
for through him to the world my love Ile show
These thinges sawe John: and thus hee did record,
that Jesus was that Christ: the living word.

John Baptist austere liv=inge.

Then

Then shortly after Jesus doth depart,
and all alone hee walks to ye desert:
Ledd by ye Blessed Spirit who was his guide,
into ye wildernesse hee went aside:
yt hee by private prayer and fasting too
hee might resist wt Satans slights could doo.
(that hee might teach all them yt feare his name
a remedy gainst Satans tempting flame)
for flesh being weakned, soe ye spirits are
to watch ye soule, least itt ~~bee~~ could bee entrapt)
Therefore ye Lord for forty dayes did fast,
and all that while noe earthly food did tast:
yet notwithstanding hee abstaynd soe long,
his spirit and powr within him grew more strong.
But now att last when forty dayes expird,
yt hee might tast some food hee much desird;
and wexing hungry in ye desert place,
the tempter Satan came before his face,
but whether like an Angell of ye light,
or like a friend, or like some fearfull sight,
or like some creature framd of earthly mould,
or like some monster ougly to behould:
or howsoere hee came it's all one thing,
for hee's discernd for all his dissembling.
Noe wizard can beguile ye holiest one
but wt, or who hee is, to Christ is knowne.
What art thou hungry, quoth ye tempter then
hee: now thou seest thy selfe like other men.
If thou beest God, now mayst thou show thy skill
make bread of these same stones: and eate thy fill.
If thou beest Gods owne Sonne you mayst comand
and wt thou bidst noe creature can wthstand,
change but ye name, and Nature will agree
to make these stones, give nourishment to thee.
If thus thou fast, thou wilt ere long bee dead,
and all ye cause will bee for want of bread.
Our Saviour quickly made him this reply,
Man doth not live by earthly bread only,
itt is not bread alone, yt keeps him living
without ye word of God whose perfect giving
doth blesse, prepare, and sanctifie mans food
his powerfull word doth make his creatures good,
without his Blessing strength of Bread would fayle,
and Man should perish: death might soone prevayle
when as without Bread, God can save alwayes
to live in health, as I doe forty dayes;
ye power of God, is nothing yett ye lesse,
nor shewe the more, though I seeme in distresse.
Then did ye tempter by ye Lords permission,
(for why hee cannot passe beyond's comission)
take up our Saviour to ye holy place,
and on ye temples spire hee setts his Grace.
Saying thus unto him, if thou beest ye Sonn
of Great Jehovah ye most dreadfull one,
att whose comand this famous place was made,
cast thy selfe downe, thou needst not bee afrayde
for why: it's written yt his Angells shall
uphould thy body, least thou chance to fall:
for hee hath charged them to keep thee soe,
yt on a stone thou shalt not hurt thy toe,
nor stun thy foot: hee would I say and try,
for unto thee belongs ye prophecy.
' Observe but this, and how ye devill his due
' hee quotes ye scripture, and hee sayes but true.
' It was soe written, and of Christ indeed,
' as alsoe of all ye faythfull in there need.
' But Satan meant to try, if hee could blind,
' or overthrow in Christ all humayne kind,
' for if our Saviour had obeyd his will,
' all Adams Sonnes had beene in bondage still:
' hee had by death triumpht, our hope had bin
' and frustrate been, ~~all~~ and all our fayth destroyd.
' But Christ who knew his plotting crafts and drifts
' returnes his Scriptum est taking his shifts.
Replying thus: soe is itt written sure
thou shalt not tempt, thy Lord, and God most pure,
and this belongs to thee: and all thy slaves
wch doth distrust, or too presuming craves.
Then tooke hee Christ up to a Mountayne hie
from whose aspiring topp hee might descry
ye beautious empires, and ye Kingdomes glory
of all ye whole earths universall story
and sayd (wth impudence) lo: these are myne
if thou wilt worship mee, they shalbee thyne
even all: ye rest, Ile give thee every whitt
(for unto whomsoever Ile committ
ye full possession, those shall beare ye sway
& glorious titles, crowne, and power I say)
doe but kneele downe to mee in reverence,
and thou shalt have all these for recompence.
Dost thou not see wt fruitfull, pleasant landes
shallbee comitted freely to thy handes,
yea I have power to doe even what mee list
and my large kingdome doth of these consist,

That wee should use such meanes, but not yt wee should strive to imitate that in him which was miraculous.

Hee was ye last that did fast forty dayes first Moses in the mount: then Elias in the journey to Horeb, and now our Saviour in the wildernes.

This is not required of man now, for the two former were notably sustayned by the Spirit of God; and Christs was voluntary and in him miraculous and meritorious, for hee by fasting became victorious contrary to humane reason because of weaknes.

Satan tempts.

Our Saviour answeres, shewing the excellency of the holy word of God, and ye vertue of his blessing.

Christs answere.

Man is sayd to tempt God two wayes, yt is by despaire and presuming.

The crafty divell aymes att the desire of the flesh, and thought that pride or pleasure would tempt him: as hee did att the first. viz: yea shallbee as Gods.

and

and thou shalt have ye power to rule them all,
if thou but downe before my feet wilt fall.
' See how ye tempter playeth authority
' wth his usurping supremity
' and seemes ignorant, yt Christ did know
' yt all his purpose sought our overthrow;
' yea now his latest shift was come to light,
' if this should fayle: hee needs must take his flight
' for now noe hope was left to overcome him,
' our Lord comands him straight to vanish from him.
And thus replyes, avoyd, gett hence, away
out of my presence: see thou doe not stay.
Thou knowst tis written Do not tempt thy Lord
for thou must feare, and tremble att his word
thou'rt but his slave, to execute his ~~wrath~~,
when wicked man his Grace offended hath.
Though thou in malice seeke still to devoure
thou canst not hurt except hee give thee power,
nor hast thou power to tempt or make man fall,
when hee by faythfull prayer to God doth call.
Because thou hast till this in vaine sought
to trouble Man and bring his soule to nought;
thou thinkst yt none shall scape thy subtill snare,
but now thou seest this Adam is aware
thou canst not touch mee: therefore thou shalt see,
yt Adam shallbee savd in spite of thee:
therefore confesse thy vanquisht, and begon
avaunt goe hide thee in oblivion.
Imediatly doth Satan leave him there,
and holy Angells doth to him appeare,
who was appoynted by his fathers sending
doing him service, and upon him tending
Then shortly after this, abroad was spread
yt John hath seene ye Spirit one Jesus head
descending like a Dove, and wt was sayd
while hee one Jordans banke did kneel, and prayed
For John bare witnesse yt these things were true,
and to all these yt came hee did itt shew.
Now John continued preaching as before,
and every day baptized more and more,
untill such tyme as Jesus did begin
to preach, and to rebuke ye world of sin.
But John once hearing yt, sayd now I know,
yt hee must shine, and I must dimmer grow:
for two great lights are never seene to shine
both att one houre, but one must needs decline,
his sunn is risen; now my Moone must sett,
my borrowed light must wane, while his is great,
hee must increase, and grow, but I diminish:
when hee begins to runn, my course I finish.
I came but like ye Morning Starr to tell,
ye Sonn was rising upon Israell.
Now Herod then ye King did oft resort
to heare John preach and have a mylde report
and shewed him selfe content to lend his eare
yea and observed much hee taught wth feare.
But when ye King perceivd, yt John was bould
to say hee did against ye Law, to hould
his Brothers wife, then Herod sent wth speed
to fetch him into prison, for this deed,
where after certayne dayes hee lost his life
by ye craft of Herods whore late Phillips wife.
Soe leaving briefly this, weel turne our theame,
to follow ~~our~~ our wonted Sacred streame.

John witnesseth of Christ

The next day after Christ returnd agoe,
unto ye towne from wandring to and fro,
where hee had tempted beene. It came ~~came~~ to passe
yt John espied him knowing who hee was,
and cryed aloud: Behould yond Lambe of God
his Sonn Immaculate hath there abode,
this is Emanuell, yea this is hee,
Messiah, wch was showne by Prophecy
soe many yeares agon, yt Shiloh great
who will both Jewes and Gentiles well intreate.
yea this is hee upon whose backe is hurld
even all ye sins committed in ye world.
Though himselfe sinlesse, hee our sins will take,
and us unrighteous, hee will righteous make,
hee gives us hony, for our wormewood gall,
and from corruption hee will purge us all.
yea hee's ye Lambe unspotted, innocent
to whom I saw ye Spirit, dove-like sent.
Now when John spake of Christ there stood some by
who made enquiry of him earnestly,
and hearing John comend him more then other
one of ye wch was Simon Peters brother
Andrew by name, not sooner hearing this,
but calls his brother, saying here hee is:
here is ye Messiah, here is Christ indeed,
of whom our Doctors doe soe often read.

Christ might have bidden him give his owne.

1 Corinth: 15.

The next day after his being returned from the wildernesse.

Ther

The first disciples. Water changed into wine

Then two tould Phillip, Phillip tould Nathaniell
yt Jesus, Josephs sonn was Emanuell,
that saving Captaine, ye Messias king
from whose conduct should Israells freedome spring.
Nathaniell hearing yt replyed wth speed,
Ile scarce beleeve, yt ought that's good indeed,
can come from Nazareth: how can yt bee.
Come thou (quoth hee) to us, and thou shalt see
wth yt they all unto our Saviour came,
who seeing calld Nathaniell by his name
and sayd, behould a perfect Israellite
in whom there is not coullor of deceite.
Then sayd Nathaniell, how knowest thou mee.
The Lord replyed: ere hee called thee
under ye figgtree though not in my sight,
yett I perceived yt thy hart was right.
Then sayd Nathaniell Master, now I know
yt thou art sent from heaven to us belowe,
orels I sure thou couldst not know mee then,
nor know my thoughts, unknowne to Mortall men.
Thou must bee God indeed, or else his Sonn,
ye King of Israell, even ye holy one.
Then Jesus sayd, dost thou beleeve for this:
ye sight of greater things thou shalt not misse.
ffor verily hereafter thou shalt see
th' heavens glorious gates shall opened bee:
and holy Angells walking up and downe
upon mee in your sight itt shalbee showne.

The first miracle of wine.

And one ye third day thus itt came to passe
a certaine wedding feast in Cana was
where to Our Lord, his mother and ye rest
were calld to celebrate ye Marriage feast
itt happend then yt ere ye guests could dyne
ye servants tould them, yt there wanted wine.
wth that sayd Mary, whispering to her Sonn.
(there wine is spent itt will not longer runn)
Then hee replyd, why shew you that to mee,
o woman, wt have I to doe wth thee:
myne houre of working is approching nye,
but yett itt is not come, for then will I
shew wonders strange yt all ye world may know
yt I can doe these works none els can doe.
Then Mary willd ye servants to obey
wth diligence, wtsoever hee did say
wch in a while hee calld and did comand
yt they should fill six potts, wch by did stand
wth water from ye fountayne fayre, an cleare
yt to ye brim ye potts might full appeare.
Then sayd our Saviour draw out for ye table
and give ye Bridegroome wine (you yt are able)
soe they made hast, his word for too fulfill,
but yett they thought itt had beene water still:
and when unto ye cheifest Man they came
to give ye cupp, hee tasting of ye same
sayd to ye Bridegroome, how, whence have you this,
in my conceite you have done much amisse.
ffor those yt make a feast doe allways first
bring forth good wine: and after yt ye worst
when men have drunke sufficiently, but you
have brought ye worst, and kept ye best till now:
but none but th' servants knew how it came to passe
yt unto wine, ye water changed was.

John. 2.

Blind Nature.

Nature being present askt how't changed soe
yt th' ellement of water changed, tho
becoming wine, in spite of her decree
wthout her leave, or compound, there to see.
Report made answer, there is now one guest
yt hath more power on thee then all the rest:
At hee comand, all things obey his will,
yea every creature must his word fulfill
Then Nature hyes to God her fathers court
and sayd, my Lord: wch company is here,
there is one Man yt violates my Lawes
and changeth things wthout compounding cause.
Is this the rule, thou gavest mee to keepe
and wth these words Dame Nature gan to weepe
Content thee now, Jehovah answered then:
for this same Man, is not like other men
though thou dost rule wth reason in thy kind,
yett to discerne my Sonn thyne eyes are blind
and all thy children are but Mortall too
then rest content make thou noe more adoe.
I must enlighten thee before ~~…~~ thou cann
perceive my Blessed from another Man.
This is my only Sonn whose wisdome t'was
yt thou wast first establisht in thy place.
Hee gave thee thy observing powerfull hand
yt things by sence, thy Power should understand.
Hee sett thy seasons there alternate tymes
and placd thy borders, and thy fruitfull clymes.

The servants reported as itt was.

Nature doth not distinguish one man from another

Nature grudgeth yt God should change any thing for shee [illegible] any strange worke: and yet cannot see yt shee breakes ye laws herselfe, and is blind in her owne defects.

Nature cannot perceive those things that belong to God.

Hee

Christ in a fathers fury. Of regeneration

Hee is my word by whom I settled sure
thy lawes, and all thy precepts to endure;
and hee may change them for it's in his power
to save or lode away thee every houre.
Repine not thou, for hee must often show,
his famous strength upon thy workes belowe.
yea hee must doe these things before Mens eyes,
that they may follow mee, forsaking lyes;
amongst thy children, hee hath many a one
yt must bee wonn, by wonders being showne
as well as doctrine, therefore crave not thou
but know, yt all his doings Ile allow
This Miracle was first our Saviour did
for now his wonders must not more bee hidd.
Thus wedding was approved by heavens great king
to lett us see itt is a lawfull thing.
His holy presence, and his workes of wonder
did grace ye knott, wch none should breake in sunder.

Note.

Christ goes to the temple.

~~ffor~~ from Galilee, to Capernaum went,
our Lord: but not wth any firme intent
to tarry long: or in yt place to stay
then to Jerusalem hee tooke his way
for now ye Passover was even att hand
and thether came ye people of ye Land.
up to ye Temple straight our Saviour hyes
and entring in hee presently espies
those yt sould Oxen, Sheep, and Doves, to them
that came to worshipp att Jerusalem
Incenst wth sacred fury in hee goes,
and all there seats, and tables downe hee throwes,
wth all there mony boxes, and there baggs
wch hee esteemes, like rotten clouts or raggs:
and wth a whipp of double twisted cordes
hee makes them tumble over stooles and bordes,
soe layd hee on them wth such furious strength,
yt some for feare fly all ye Temples length.
Some houlds there elbowes up to save there head,
and others cryes, to see there coyne soe spread.
One runs in hast but cannot hitt ye doore
yett stumbles att some other false before.
Anothers downe yett cannot scramble there:
but takes all blowes yt comes, for his offence.
One stoopes in hast for mony hee doth lacke,
while some or other tumble ore his backe.
Anothers foote but slipps, and downe hee falls:
some rush and run there heads against ye walls.
The Oxen roaring runns about ye doores,
and Lambes lye bound, and bleating ore ye floores:
there Doves by paires are glad there gotten loose,
and flyes up to ye windowes of ye house.
Soe hee expelld them from yt holy place,
nor had they power to stand before his face.
Hence, hence quoth hee, and take this trash away,
avoyd ye place, for heere you shall not stay.
ffor itt is written, this my house shalbe,
an house of prayer for all yt call one mee:
but you disgrace itt wth your Marting trade
a very theevish denn you have itt made.
Then some wth wonder sayd, wt Man is this,
yt is soe bould wth all our Marchandize.
Answere then was made, this same is hee,
wch should bee sent to sett all Israell free.
The people sayd: then lett us see some signe
yt wee may know: hee answered them againe,
Destroy this Temple and in three dayes space
Ile rayse itt up againe, as first itt was:
Hee meant his body, wch they crucifide,
wch rose ye third day, from yt wch hee dyed.
Now Jesus knew ye thoughts of every one
and kept himselfe among his freinds alone.

Heere is anger wthout sin, for hee is angry att sin.

Hee takes noe pay wth them.

Itt is to bee admired to see meeknesse itt selfe to shew such rigour and violence.

The signe of Jonah.

Nicodemus.

Itt came to passe yt Nicodemus then
a Pharisee, and Rulers fearing men
came to ye Lord by night, and sayd: wee know
thou comst from God, thy powerfull workes doth show.
Then Jesus answereth, noe Man can see,
my fathers Kingdome, ere new borne hee bee.
The Pharisee replying sayd, how can
a man bee borne againe, yt's once a Man
itt is not possible (I thinke) yt hee
should bee regenerate, how can yt bee.
Our Lord replyed: in truth, and verely
except a Man bee borne from God on high:
yea borne of water, and ye holy Spiritt,
lett him not thinke Gods kingdome to inherit.
ffor yt wch is but flesh, is fleshly mynded,
and soe ye Soule wth worldly thoughts are blinded,
yea itt is clogd wth every base desire;
such as ye world esteemes, it mounts not higher.
But yt wch of th' Spirit cleares ye sight,
discernes ye difference of things aright:
ye Spirit of God perceives things as they are,
and knowes ye perfect truth, though neere or farr.

I thought fitt to bring in some of these doctrines, because they are needfull and profitable, seeing they concerne the cheife poynts of Christianity.

Doctrine.

A reason.

Difference.

Then

Then doe not marvill, though I say to thee,
without a second birth men cannot see.
The winde doth blow as it listeth here or there,
and thou seest nothing, but a sound dost heare
but whence itt cometh or whether itt doth goe:
never could any mortall creature knowe.

Simile.

Soe god is giver of his Spirit to Man
without wch guift there is none discerne him can.
Then Nicodemus sayd how can itt bee
that one sees yt wch others cannot see.
And Jesus sayd, art thou of Israell,
and one that governs of them people well;
not knowing this thy selfe, I say to thee,
wee speake of things wch wee doth knowe and see.

Hee implyes a necessitie of knowledge in a Ruler.

But if thou give not credit to our speach
in earthly things: wch humayn witt may reach;
how will you trust, concerning the heavens high
seeing none can witnesse if wee tell a lye,
or speake ye truth: for noe man can ascend,
but hee that came from heaven for this end.
The Sonn of Man: who though hee dwell one earth
hee is still in heaven, and of heavenly birth,
and must ascend againe: but first even as
ye Serpent Moses did erect of brasse
was lifted up, soe must hee alsoe bee,
that Israell looking up there health may see;
for whosoever shall beleive in him,
shall live for ever in eternall blisse.
For God soe loved Man that downe hee sent
his only Sonn, wth only this intent,
that all beleevers should bee saved by
ye vertue of his death, whoe came to dye.

This particle (so) is an unexpressible quantity of love, and therefore the holy Ghost makes itt an indefinite word, because man is not able to conceive how great itt was: proceeding from an infinite God.

Therefore ye Man that will not knowledge this,
doth shew already hee condemned is.
and this is that, wch doth condemne him soe,
hee loveth darknesse, and doth light forgoe.
The light hee hates, because his deeds are evill,
for the light doth shew they come but from ye devill.
But hee that followes truth doth love ye light,
because his workes are pleasing in Gods sight.
See Nicodemus, though hee learned were
yett still was ignorant as doth appeare
by all his answers, in these heavenly things
wch most of all concerned ye king of kings.
But farr more blind, in finding ye estate
of one that truly is regenerate;
soe are wee all, our worldly witt is but folly
compared wth wisdome sent from God most holy
Then did our Saviour ~~[illegible]~~ unto Jury goe
and his desciples went wth him alsoe,
(for those yt heard wth John ye Baptist sayd,
concerning Christ when on ye banke hee prayd,
that hee did see ye Spirit one him descend,
those followed Christ, an watchfull care did lend
to all his words, and saw ye workes hee did
in every place, from those hee nothing hid)
where they abode Baptizing in [illegible],
and spread abroad his deeds of worthy fame.

The woman of Samaria

From thence againe ere long returned hee
into ye upper parts of Galilee,
and coming towards Samaria by ye way
att Jacobs well, about ye heate of the day
hee satt him downe, whilst his disciples went,
(for hee unto ye citty had them sent
to buy some food) where sitting all alone,
imediatly a woman from ye towne
came to drawe water. Jesus sayd to her
give mee to drinke: but shee replyed Sir
why dost thou aske of mee, seeing thou art a Jew,
but Jesus answered, woman if thou knew
that guift of God, and who askes drinke of thee,
thou wouldst have given itt, and have askt of mee
water of Liffe, and shouldst have had itt free,
wch would have made thy life for aye to endure.
Then sayd ye woman, where hast thou that same
there was not such to drawe wth thee I came,
this well is deepe, nor hast thou bucket here,
from whence hast thou ye living water cleare.
Art thou a greater then ould Jacob was,
who dranke of this his children, ox, and asse
and left itt us, then sure if itt bee soe
thou must bee great or this thou cannot doe
And Jesus sayd, whosoever drinkes of this,
hee still as subject unto thirst is:
but hee that drinkes of that wch I shall give,
shall never thirst, though evermore hee live,
for itt shall bee in him a lasting spring,
that to eternall life his soule shall bring.
Then sayd shee Sir, yt water give thou mee,
that I may not need this, nor thirsty bee.

Our saviour sayd, goe call thy husband hether,
and when hee comes, come both of you together.
Then answereth shee: I have noe husband now.
In that quoth Jesus, thou hast sayd but true
for thou hast had five husbands, wch are gone
and him thou hast is not thy lawfull one.
The woman hearing this was touched att the heart
saying Sir: I thinke that thou some prophett art,
if soe I pray thee heerin answere mee,
where must the place of Holy worship bee.
our fathers long agoe did worship here,
and god by vision did to them appeare:
but you affirme, Jerusalem is rather
ye place, where all must worship God ye father.

Hee enquires for ye right worship of God, this is as hee did desire itt should bee: for where there is noe regard of ye worship of God, there can bee noe feare, and where noe feare of God, noe will to repent of sinn past, or to avoyd sin in tyme to come.

Our Lord replying sayd, beleeve mee now
woman, wee worship wch wee truly know
soe doe not you: for ye Jewes indeed
doth come salvation for all Abrahams seed.
Yett now ye tyme is present, when men shall
neither in this place, nor yett there att all
worship ye father: for you must know this
that God himselfe most true, a Spirit is,
a Spirit unseene of flesh, none can discerne
his glorious substance: mortalls cannot learne
wth sensuall knowledge, none can find him right,
nor can endure undaunted wth his light;
for God is infinite, and every where,
and hath delight, that all men should him feare,
and such as worship him, must know that hee
doth all there thoughts, and actions all tymes see.
That if they bee deceitfull, hee beholds
for hee wch hath there secret sins unfoulds:
and therefore those, yt worship rightly must
in all there thoughts, and words, and acts bee just,
and follow truth, for God delights in those
that hates untruths, and such hee alwayes chose
in every age and place hees still ye same,
to all that truly call upon his name.

Hee must bee worshipped in Spirit, & truth.

The woman sayd; this doe wee know full well
that when Messias comes hee shall us tell
even all ye truth in things yt doubtfull bee.
Our Saviour answereth, even I am hee.

The Samaritans did beleeve that Messias was to come.

With that came his disciples bringing meate,
beseeching him, that hee thereof would eate,
hee answering sayd: I have to eate even now,
such meat [illegible] whereof you doe not know,
then they admiring durst not aske him why
hee talkt wth her, or did his meate deny.
The woman quickly sett her pitcher downe,
and ran againe to tell them in ye towne,
that shee hath seene Messias, come quoth shee,
all things I've done in secret, could hee mee
The woman gone, hee sayd my meate I say
is to fulfill, my fathers worke this day
for wch hee sent mee; looke ye tyme is nye,
ye feilds are ripe, the harvest is presently.
Observe but heere how Christ did not disdayne,
this silly womans speech to entertayne,
though shee had wicked beene; yett hee is not stout,
nor doth refuse, to putt her out of doubt,
but mildly answers, and to such as shee
hee gives instruction wth all lenitie.

The second miracle in Galilee

John 4.46.

Now when our Saviour was in Galilee,
a certayne Noble man (whose Sonn then lay
in Capernaum sicke) came to our Lord
intreating him, his Sonn might bee restord.
Our Saviour answered, you will not beleeve,
except more wonders still to you I give.
The Noble man replyed, O stay not here,
before thou come hee will be dead (I feare)
Then answered Jesus: goe thou home againe,
thy child is well, and cured of his payne:
wth that ye man departing found his Sonn
in perfect health, his feaver clearly gonn.

His word is sufficient, if itt bee but beleived of us.

For hee beleeved, that Jesus had ye power,
and soe his Sonn was held ye selfe same houre.
The fame of Christ his workes were spread abroad,
and many held him for ye Sonn of God:
they brought him all diseased, and possessed
and hee imediatly there greife released.
The very devills themselves did him confesse,
and many people after him did presse.
As hee was standing by ye rivers side
two fisher boates hee presently espyed,
into one of the wch hee went before,
and bad ye owners thrust itt from ye shore:
soe when itt was a litle from ye land,
hee spake aloud, that all might understand,
and taught ye people: having done, att last
hee bad ye fishers thrust from shore, and cast

there netts into ye water presently
they lett to venter make him there reply
and Simon sayd there night we all have toyld
but still in vayne our clothes are wett and soyld
yett catcht wee nothing: but att thy comand
ye netts shallbe lett slipp (Lord) out of hand
wch sayd, ye nett into ye water slipps
and so quickly full ere any of them thinkes
there had beene any: and upon some stake
they thinke itt hangs, wch doth itt heavy make
but presently they see it's full of fish
in great aboundance more then they can wish
they pull ye cords, they gather up ye netts
and seeke for loopes to fasten soe there hookes
but still in vayne they feele but fishes sides.
but still ye heavy nett towards ye bottome glides.
Chanons (sayes one) have up (another cryes)
hould, hould ye boate wch thinkes away shee flies.
one thrusts, another lifts, but all in vayne
for still ye nett wth fish sinkes downe againe.
Make fast ye ropes (sayes one) unto ye boate
and lett us take up some yt heighest doe floate
to lighten soe ye nett (but as hee spake)
wth plunging of ye fish ye nett cords brake
there was noe shift but call there fellowes then
who came and loaded yt they sanke againe
But Simon straight came and kneeled there
before ye Lord amazed sore wth feare
and sayd: my Lord I pray thee goe from mee
for I'me a sinfull Man not fitt to bee
in thy pure presence: alsoe James and John
did wonder greatly when this thing was done
Our Saviour seeing yt sayd doe not feare
for this is not soe strange a newes to heare
but you hereafter shall a fishing goe
to catch Mens Soules yt wander too and fro.
Noe sooner had they brought there boates aland
but there they left them following out of hand,
for they forsooke there shipps and netts and all,
and followed Jesus when hee did them call
Then hee to Peeters house did walke yt day
where his wives mother sore diseased lay
long had shee keept bed and tooke not rest
a burning feaver did her sore molest
upon her couch shee lyes being underlayd
wth pillowes and wth cushions to have stayd
her burning shaking fitts, her frying bones
wch makes her fill ye house wth paynefull groanes.
Even att yt instant comes our Saviour in
and finds her lying there and making din.
then instantly hee charged ye sicknesse soe
yt itt depart and from yt woman goe.
Upon ye sudden (sayes shee) oh I feele
my feavers gon and I am perfect weele
soe shee arose immediately to goe
about such worke as needfull was to doe.

Peeters humility.

Peeter a man catcher, but not baylisse.

Peeters wives mother sicke of a feaver.

when shee was in the fitt of a ague.

Tenn Lepers cleansed

And as hee traveld one ye way wth them
bring his disciples to Jerusalem
there were tenn Lepers mett him by ye way
who wth there voyces loud did cry and say
Oh Jesus Master pitty us poore men
for wee are full of Leprosy all tenn.
Our Saviour straight comanded them to goe
and as ye Lawe prescribed soe to doe
to shew themselves unto ye priests and see
if then there Leprosy should not clensed bee.
Soe they beleeved and went and by ye way
one of them seeing them heald, hee would not stay
but turned backe againe, and came to Jesus there
and fell upon his knees wth reverent feare
to give him thankes, and prays'd Gods great name
and this was one yt from Samaria came
And Jesus sayd: are there not nyne besides
yt have beene Leprouse where doe those abide.
None of them all returned to gratify
ye name of God who cured there Leprosy
but only this poore stranger [illegible] heathen man
wch is not Jew, but a Samaritan.
See how unthankfull are ye Sonnes of those
to whom ye father doth such love disclose.
Oh this ingratitude will cause in tyme
ye curse of full many a fruitfull clyme
for when men surfitt of such blessings store,
or bee but cured they never care for more
Then sayd our Lord arise and goe in peace
thy steadfast fayth hath caused thy Leprosy ceace
and saved thee. And many shall alsoe
through fayth alone into my Kingdome goe.

Luke. 17.

All men doe desire help for their infirmities, but few are thankfull having once obtayned the thing they wanted.

Ingratitude dangerous, and in these tymes most rife.

Her likely thankfullnesse in all.

The Tempest.

Another tyme as Jesus went againe
downe to ye Lake wth his disciples traine

(ranck

and entering there a shipp hee bad them rowe
to th'other side: wherein they were not slow
but ere ye shipp was gott into ye deepe
ye Lord himselfe was therein falne asleepe
then suddenly a violent Tempest rose
wherein they thought, they all there lives should lose
ye winds and waves contended for upper hand
whose blast, and billows hide all sight of land.
One while ye boate doth mount up to ye skyes,
then sidelong downe unto ye sands itt flyes:
the waves dash over boord and fills ye boate
for all there pumping scarsly can shee floate
some houlds ye mast cords, some letts downe ye sayle
some rowes, some steares but all cannot prevayle
some cutts ye tacklings some letts downe ye maste
butt all cannot appease ye furious blast.
In this distresse they knew not wt to thinke
for every puff they thought the boate would sinke
then they perceiving all there toyle in vayne
and never like to come to land againe
unto ye Lord wth voyces loud they call
Oh save us Master els wee perish all
dost thou not care seeing thou dost sleep soe fast
and wee are like to drowne att every blast
But hee awaking sayd bee still I say
yee winds and waves see you my words obey.
Noe sooner spake hee thus but all was still
yt they might see, yt itt obeyd his will.

In temptation wee seeke all meanes by our naturall knowledge: first in danger wee try all our skill before wee call on god, then if wee cannot shift wthout him, wee are loath to awake him by fervent prayer.

His word of power comands and things sencelesse are obedient, [illegible] wee both reasonable and having sence are wilfully deafe.

Of two madd men Gergesins

wch yt they came not sooner to ye shore
but two madd men upon them loud did rore
for they wth divells had beene long possest
being [illegible] amongst the tombes but tooke no rest
and were soe fierce yt none durst by them passe
yett when Christ came they soone knew who hee was
as O Jesus thou art Gods owne Sonn
art thou come now alas wt have wee donn
wilt thou torment us ere our tyme expire.
If wee goe out from hence: yett wee desire
yt into yonder swine thou lett us goe
and Jesus granted yt they might doe soe
wth that hee charged them, and they depart
into ye swine, who then began to start
among ye hoggs run grunting grinning crying
staring and wrestling tusked foming frying
and tumbled headlong downe a craggie rocke
rushing into ye water where they choake
in vayne the herdsmen runns and calls there doggs
to turne there madd beasts, for even all there hoggs
are drowned and dead. but home wth speed they runn
and tould there swinish masters wt was donn:
who all agreed to come to Jesus there
and wth good words to speake him very fayre,
soe all ye clownes assembled, forth they goe
(and find the men yt had beene madd alsoe)
My Lord (sayes one yt thought himselfe ye best)
wee see thou hast recovered these possest
and of wee heare of all thy might and power,
but wee are feard least itt should us devoure,
and blame us not, for wee have lost our goods
for all our swine are drowned in yonder floods.
Now for thy Miracles wee weigh them not,
now for thy newes wee would, thou well didst wott
nor have wee any sicke yt need bee cured,
to have had our swine would us farr better pleased:
nor blind, nor hault, nor maymed, wee all are sound,
therefore wee pray thee goe from of our ground.
Then hee returned, entring boat againe
and his desciples launcht into the mayne.

Note

, Behould how Satan proves himselfe a lyer
, power over unclean swine hee doth desire:
, yett on ye mountayne tempting Christ hee claymed
, the whole earthes Lordshippe: when our fall hee aymed.
, But from ye first hee hath deceitfull beene,
, a lyer full of wrath, and Malice keene.
, Alas Satan thou'rt not Lord of any thing
, but wt is granted thee by heavens great king
, thou'rt rather Lord of these same Gadarens
, who cares not for ye Lord but drives him hence
, yea thou art Lord of such as more regards
, there beastly swine then heavens rich rewards
, there wallowing myery thoughts and beastly deeds
, more then releiving Christ his servants needs
Wee pray thee goe soe they and prate not heere
wee see noe goodnesse in thy words appeare
since thou camst hither wee have lost our swine
wch cared wee for thy knowledge being divine
wee care not for thy newes of saving health
wee'd rather have our swine our worldly wealth
what's ye love of others bee releast
wee rather wish they had beene still possest

(wee

The divell hath not power but by permission.
It is not marvell yt the divell is a liar for hee was soe from the beginning.
A reply.

Wee have many Gadarens I feare, yt respect more their trash, then the treasure of life: and not marvell for they refuse to know the worth of yt incomprehensible treasure of the knowledge of Christ, or ye worke of piety.

The picture of a miser.

wee had beene better Christ had not come there
then wee should for his comming soe deere.
Now Satan for fear perish I to thy brands
for all y[e] are thus mynded are thy slaves
untill such tyme they truly touched bee
and y[t] by the heavenly light they cleerly see
the difference betweene the thinges unpure
and these y[t] without end shall firme endure.

Palsey healed

Now after hee returning came againe
his neighbours hearing where hee did remayne
they brought a man y[t] sicke of Palsey lay
but for y[e] presse of people sawe not way
to come to Christ but on y[e] houses topps
with they uncovering lett him downe with ropes
and in y[e] place where Christ was preaching then
there was both Pharisees and other men
soe lying on a couch before him there
hee sawe there faythe, and sayd: bee of good cheare
my Sonne thy sins are freely pardoned thee
and therefore thou hast reason soe to bee.
But some were present which did murmur then
and sayd within themselves who pardons men
but only God: this man blasphemeth sure
are these fitt wordes for one y[t] doth endure.
Our Saviour cleerly all there thoughts discerning
sayd unto them I speake this for your learning
y[t] you may know y[t] heere one hath I have
full power to pardon sin, and soules to save
for verely it's all one thinge to mee
to say arise, or thou shalt pardoned bee.
Arise therefore and take thy couch away
soe hee arose from whence before hee lay
doe not now thinke sayd Jesus I blaspheme
nor of my Mercy doe soe light esteeme:
for all y[t] God y[e] Father doth command
I will fulfill and finish out of hand.
the Palsey sicke was perfect hole and sound
and the fame of Christ did through y[e] land resound.

Mathew called

Our Lord and Saviour after found a man
with gathered toule, and was a Publican
called Levi Mathew: whom our Lord did call
to follow him: who came and left them all.
Soe hee invited Christ unto a feast
where many Publicans both greatest and least
assembled att y[e] tyme they were att meate
and Jesus sate him downe with them to eate.
The Pharisees perceiving askt why hee
in company of sinfull men would bee.
Hee answering sayd I am not come to call
the righteous men, they need mee not at all:
therefore are whole as you doe thinke you are
need not my Physicke therefore doe I spare
but unto these y[t] laden are with sin
these are y[e] sicke, these shall my pardon win.

Jayrus daughter raysed from death.

During y[e] tyme y[t] hee with Mathew stayd
a ruler came and worshipt him and sayd
My Lord I have one daughter twelve yeares old
which now is dead her bodie almost cold
yett thus I am perswaded of thy Power
thou canst to life againe my child restore.
with that our Lord arose and went with speed
and Jayrus went before the way to lead.

A woman healed of a bloody issue.

But as they went there was amidst the throng
a woman which had beene diseased long
for with a bloudie issue with shee had
twelve yeares together, shee full weake was made.
And thus shee thought, I am ashamd to showe
unto a man how thus my griefe doth growe
yett thus I am perswaded if I can
but touch y[e] border of his garment then
I shalbe whole, soe creeping close by the ground
shee toucht his hem, and in her selfe shee found
an alteration, Jesus knowing then
turned him on the sudden looking on the men
y[t] followed him, and asked who itt was
that touched him, for I feel vertue passe
from mee (quoth hee) then quickly replyed they
the people throng thee walking on the way.
But when the woman sawe shee was not hid
shee did resolve his sentence to abide
and came before him trembling with feare
daughter (sayd hee) now bee thou of good cheare
thy faythe in mee hath cured thee of thy sore
depart in peace, for thou art hole therefore.
Unto y[e] Rulers house hee came anon
where mourning mynstrells were making moane

There are many that could bee content to
heare of Christ soe itt cost them nothing,
but if they loose but a pigg etc. or itt bee
any kind of charges to them, then they desire
him quite as these Gadarens did.

Theire was his power, and his wonderfull=
nesse in that itt was as easy for him to
forgive Sinn as to heale sicknes.

Another excellent proofe of the Godhead of
Christ in that hee did know every mans
thought: nothing can bee but intended,
but hee knowes itt in y[e] first motion.

Hee meant not that the Pharisees were
righteous: but that they perswaded
themselves y[t] they were righteous.

Humilitie and faythe are never unre=
warded.

Hee knowes other touches then ordinary,
for nothing can bee hid from him.

Faythe is the cause of all goodnesse, but
without faythe is nothing.

A custome in some parts of Jury to
(but have mourners hired with instru=
ments.

but Jesus entering sayd give place with speed
why make you all this stirr y[e] mayd's not dead
shee is but sleeping: soe hee put them out
and bad hee against that they should not doubt
But some y[t] heard him laught att him in scorne
A sleepe (quoth they) if ere shee were not borne
wee sawe her dead then surely soe is shee
and sleeps soe fast shee'le ere thy wakening bee.
with y[t] hee takes y[e] damsell by the hand
saying Mayd arise. her spirit att his command
returned to her, who rose up from that
and hee commanded them to give her meat.
Then were y[e] people all amazd to see
and wondred greatly y[t] such things could bee
then did hee charge them not to tell y[e] same
but yett y[e] land was filled with his fame.

Note

But Lord wherefore should men not further know itt
seeing to bee knowne thou wast content to show itt
was itt not soe because thou knowest y[t] wee
unto thy will soe of contrary bee
for what thou bidst us doe wee lett alone
and what thou dost forbid wee follow on
sure not because thy workes should soe bee hid
but y[t] thy worthy fame must further spread

The poole of Bethesday

After these things there was a solemn feast
Whereatt Jerusalem together with y[e] rest
hee did resort. Now in y[e] markett place
a certayne spring or water poole there was
into y[e] which an Angell did descend
att certayne tymes: and did such vertue lend
y[t] whosoever had disease or payne
by washing next to him was sound againe.
Now att y[t] instant Jesus found one there
which had beene sicke eight and thirty yeare
and asking him if hee desird to have
his health restored yea Lord sayd hee I crave
but when y[e] waters always troubled bee
some one or other still beguileth mee
and steps into't, soe I with payne and griefe
may strive and try, but can have not releife.
Then Jesus sayd: yett now it's Sabath day
arise take up thy bedd and goe thy way.
Imediatly even as hee spake these things
the Man arose being cured and up hee flings
his bed upon his backe, and homewards hies
but ere hee farre had gone, some quickly spies
and askt him, how; and why hee durst doe soe
without respect to'th Sabath laden goe.
Hee answering sayd hee y[t] healed mee
did bid mee take my couch as heere you see.
Then they enquired but itt came to passe
hee neither knew his name, nor where hee was.
But afterward our Saviour sawe y[t] Man
being in y[e] Temple, calling to him then
and Jesus sayd take heed thou sin not more
least worse thinges come to thee then did before
now thou art hole and sound take heed I say
lest sudden judgment sweepe thee quite away

Note

Beehold the unthankfull wretch away hee goes
and to y[e] Elders and Pharisees hee showes
y[t] itt was Jesus y[t] had bid him take
his bedd one's backe when hee the Sabath brake.
Yett see our Saviour pitties every Man
as well y[e] thanklesse as y[e] thankfull one
hee tooke our griefes and our infirmityes
to make us pleasing in his Fathers eyes.
These wonders done and many more beside
not mentiond heere (for hee to none denid
his helping hand of power of what degree
estate or sexe, or country they might bee
hee's good to all) and travild farr and neere
in all Judea they his wonders heare
about Jerusalem where most resort
and soe y[t] this was tould in Herods Court
For y[t] soe quoth Herod: what is John alive
who I was beheaded, whence doth hee derive
y[e] Power to doe such actes tis surely soe
for none excepting John such things could doe
Then they replyd, nay Jesus is his Name
one passing John for Miracles of fame
Tush tush quoth Herod, sure itt cannot bee
y[t] any Prophett is soe great as hee
Now after many workes were done abroad
and many had confest y[e] Sonn of God.
Our Saviour came to preach and heale among
those in y[e] towne where hee had lived young
and all his Schollers bare him company
for they were twelve with him continually.
And when y[e] Sabath day was come, then hee
did preach y[e] Gospell unto each degree
but when his neighbours heard him thus expound
where hath hee (say they) all this still profound
how comes hee by this learning, is not this
could Josephs Sonn: y[t] here on Earth wrought is,

(his not

Itt was as easy for him to rayse
her, as for us to awake one out
of sleepe.

Christ is the resurrection and the
life itt selfe.

This Angell came but seldome: and
whosoever washt next after the An=
gell did stir the water, was whole
of what disease soever hee had.

All would have help, but all are
not alike thankfull.

Hee y[t] is Lord of the Sabbath teach=
eth us to doe good on the Sabbath
in a case of necessity but not pre=
sumptuously.

A good warning.

Hee would have repented to have
helpt such a one, but o[r] Saviour
knew what hee had beene, and what hee
would bee: and hee not doubt did
itt to show us that hee is good to all
kinds of people worthy and unwor=
thy. to teach us to bee the like alsoe.

Herod is convicted y[t] John is risen
againe from the dead.

Itt is noe marvell that any man en=
dued with any kind of good parts is
not respected in the towne where hee
dwells, for there is a crew of pur=
blind people in every place, and in
there sight nothing is good but that
which comes from a farr: especially
(in

is not his mother Mary Helies daughter
needes must itt bee his knowledge is there after
are not his Cousin-germans James and John
they are but craftsmen: learning have they none
can this bee hee wth him, who taught him soe
thanke, there wth trumpetts sound ye loud doth blow
ffor golden fame was spreading ore ye towne
ye newes of miracles yt hee hath done
hee heales (sayes shee) ye sore, the lame, the blind,
hee drives out devills and doth Satan bind,
hee cures ye leprouse: and but wth a word
ye winds and seas doth to his mynd accord,
the palsey sicke hee cures, and feavers too
noe wonder can bee named, but hee can doo:
his mighty acts such vertues doth descry
to beare wth him hidden secretly
that all men honour him, seeing hee commands
and things unsensible obedient stands
to his decree, and seemes as subject to him,
as if they knew wth pleasure they could shew him.
But yt which more then all doth cause our wonder,
hee reuniteth wt death hath putt in sunder:
about Jerusalem his workes are rife
for hee hath raysed some from death to life.
And more then this, though Josephs Sonn some deeme him,
ye greater part: for Gods Sonn doe esteeme him
hee calls God father, and God calls him Sonn
and John affirmes this, wch did see itt donn:
wch ere men thinke, his words stands alwayes good
if those yt heare them rightly understood.
Nay fond ffame, wch wouldst thou thereat us daunt,
was not his birth-place here in Bethlem towne,
was hee not borne, when Cesar taxt us all,
his cradle was but in an Asses stall.
The scornefull ones. His father is but poore, and hee not rich,
if hee have ought it is not very much:
not house hee hath wherein to put his head,
nor getts hee any thing expecting bread,
Proud. his very garment is the same hee wore
being but an infant many yeares before
(as tis reported) if this bee not true
Spitefull. I thinke hee's scant of money to buy anew:
yett hee the preacher forsooth, and say wee sin
Secure ones. if wee'l not leave ye course wee are lived in.
Hee thinkes wee know not, surely where hee came,
Envious ones. hee does but this to gett him selfe a name.
Hee brings a trayne of people att his heeles,
Blockish ones. but who can tell wt goodnesse any feeles
by following him: sure they will also preach then,
and they will, wee doubt not, but they would have teachers,
worldlings. wt good can they attayne, or richer bee?
they say they goe to heare him, such to see
his wonders wrought: yett all the twelve-moneths ends
for ought I see, they have not more to spend.
Atheists. Hee talkes of heaven, I see itt wth myne eyes
but how can I tell where 'tis above ye skies:
Infidells. Ile not believe the things I cannot see,
therefore if hee'l preach, lett him preach for mee.
Epicures resolution. Soe long as I'me in health, and have my store,
I live att rest, and love not knowledge more.
Hee talkes of Joyes yt in his kingdome dwells,
as if his pleasures every kings excells:
yett hath hee none, but fishermen & carles
to give attendance to his courts affayres.
A king wch king have wee but Herod here,
wee serve none els, nor will wee others feare.
Yea but quoth ffame his very workes doth tell
yt hee's renowned through all Israell;
besides (hee sayes) his kingdome's not on earth
but in ye heavens from whence hee hath his birth.
Tush, tush, ffame talke not more, for all's in vayne,
wee care not for his joye, nor for his payne.

Note

Observe wt censures Christ doth undergoe,
his neighbours, and his townsmen will not knowe
his saving power, therefore, for unbeliefe
hee heals but some few, yt were in griefe,
but not great cures while hee remayned there,
as unto other places did appeare.
But sayth: a prophet hath but mocke and scorne,
if hee continew still where hee was borne:
ye rich, and worldly, covetous, and proud,
under whose wings ye vulgar sort doe shroud
those are respected, honoured, and esteemed
when poore, and virtuous ones are basely deemed:
soe hee departing went to other places
to preach, and heale those in distressed cases.
My weake and weary Muse would rest her now
till afterward, but yt shee faine would show
how loud ffames trumpett eccoes in ye cell
of yt infernall kingdome called hell
ye sound whereof through all Judea rings
in honour of yt Lord ye King of kings
his glory spreds in every ones talke & mouth
from East to West and soe from North to South.

in heavenly things. because themselves are basely sillie minded, and cannot skill of vertue, therefore they judge their neighbours like themselves: or if they cannot put out ye light of others by their incredulity, they contumiously detract, and scornefully wonder, and despise the gift of God in any other, as these did of Christ.

This was the report yt went of him whensoever hee did passe. ho. there is one come yt doth such and such things, some sayes againe itt cannot not bee but God must bee the father of such a one.

Some againe say, nay sure hee is the sonn of God for there is witnesse ont.

Detraction and the bookes shues all their venome att Christ. his poverty, and his birth, parents, place, garments: yea att his very vertue, preaching, healing, & att his Apostles.

The most doe hould yt itt is nothing worthy the name of a virtue if itt bring not riches; and thats the very chiefe cause, yt vertue is not regarded among those that are worldly and mainely given to riches.

And itt is ye woorke of wilfull ignorance in many, because they see vertue often ill rewarded, and vice for much esteemed: therefore they shun vertue, because of the covetous desire of riches, wch seldome goes wth vertue.

The Epicure is blind in all things yt concerne the kingdome of heaven.

ffames Answer.

Detracting misbeliefe hardened.

None needs to thinke much att their neighbours, if they have not that respect they deserve, for Christ had soe: wch is an excellent example for us to remember, for hee knew the natures of all rightly.

(the

the heavenly Angels joyfull are to see
man comforted, and Devills subdued bee.
My Muse first tooke her flight above ye skies
where glorious beames hath almost dymd her eyes.
And since shee travells through the Jewish land
to view ye wonders of Christs powerfull hand.
But now if God permitt shee meanes to show
wt Satan thinkes to heare ffames trumpett blow:
beseeching Christ, yt hee will lend his ayd,
his Spirit of strength: yt shee being not dismayd,
may wthout danger listen wt ye fiends
consults about, and tell itt to this end:
yt Christ his vertues may ye brighter shine,
while Satan in despite doth frett and repine.

The Sixt pause or rest.

Harke, harke sayth Satan, how ffames trumpett sounds
and all ye prayse to Jesus now redounds
wch have I heard (quoth hee) to sound his name
(for all ye fiends bowes knees yt heare ye same)
come all quoth hee and lett us counsayle take
wee are assayld our forts and towers doe shake.
I have quoth Satan Adam overthrowne
and wth his seed my cares have safely growne
even untill now, except some very few,
wch wth his Spirit of power hee did renew,
some pluckt hee from mee, and hee did them save
his Mercy taking place, did mee deprave:
yett whilst those lived I stood my cunning for
& oft I gave them many a dangerous blow.
But now alas there's one I cannot charme
for wth his Godhead hee hath wrought mee harme
and more hee will doe, if hee long should live:
wherefore come on wth speed and counsayle give,
for hee hath banisht mee from many a place,
I dare not now appeare before his face:
hee hath expeld mee of where I possessed,
and those I bound in sin, hath hee released;
my kingdome weakens, and my subjects flee,
and I'me affrayd too, least I conquered bee.
ffor hee yt doth this, is ye only Sonn
of great Jehovah, ye most dreadfull one;
I thought I could have tempted him alsoe,
but I assayd in vayne, you all doe know.
ffor why: his Godhead did soe surely bind,
and close his Manhood still therein confind:
I was not able once to cause him fall,
hee stood wth right manner temptations all:
nay even when flesh was weakest in my sight,
yett then was hee too strong for all my might.
Speake you my fellows wt shall wee devise
to hinder ffame yt there triumphing flyes.

1 The Spirit of slouths answer

wth yt sayth Slouth I know not wt to say
for hee will labour, preaching day by day:
and many goe to him for nothing els
but only hope, and heare wt newes hee tells
of his high kingdome, and to see his Miracles,
they follow him; and counts his words for Oracles,
nor can I make them sleepe, or stay att home,
but from all parts of Jury still they come.

2 The Spirit of Lust.

Nor I quoth Lust ye Spirit of foule desire,
I cannot overcome him wth my fire:
his chastity exceeds all mortall men,
itt is in vayne for mee to tempt him then.
Although hee's perfect man of Adams seed,
yett never did such thought from him proceed:
nay many att his words doth mee forsake,
and of my slaves can hee disciples make.

3 The Spirit of wrath

Quoth wrath, wt should I say hee's patient
in all estates hee can himselfe content,
hee never is offended, (but att sin)
and then, if men repent they pardon win.
I cannot make him unadvisedly
revenge himselfe: one men by cruelty
although they wrong him, hee wth pitty spares,
and passeth by as one yt never cares.

4 The Spirit of Gluttony

wth yt began ye Spirit of Gluttony,
saying, temperance doth keep him company;
I cannot make him surfett wth his meate,
for hee doth often fast and seldome eate:
and for his drinking, hee doth but suffice
ye wants of nature; I cannot devise
wth way to tempt him, his disciples too
begins to follow all hee bids them doo.

5 The Spirit of covetousnesse.

wth that came Mammon wth his baggs of gould,
and sayd: wt boots, if hee should behould

Call this

In the first counsayles.

In the perigrination.

This page sets a consultation of Satan against Christ.

The spirits tremble att the name of Jesus.

A vertuous counsaile indeed where Satan is king.

Through meanes of the divell came sin, and by sin came death.

God elected some of the former ages, and yt in mercy towards man.

As David hee tempted to commit adultery and others.

Hee thus did conspire by envy to put him to death by ye priests hands.

His kingdome began to bee besett and such as hee had served their soules beleived in Christ and forsooke ye divells wayes.

The divell doth confesse Christ.

The divell is affraid of his heads breaking.

Slouth cannot overcome diligence in Christ, nor those yt came to heare him.

Lust cannot prevayle against chastitie in Christ.

Wrath cannot make him sin in being angry: for to bee angry att sin, is not sin but a zeale of Gods glory.

Christ did drinke wine but not in excesse, and itt is sayd yt hee mingled itt wth water alwayes.

It vexeth the divell to see man obedient to the word of God.

all this my glittering-shining-tasty-show
hee cares not for our treasure, well I know.
I cannot tempt him, all my skill is vayne,
hee seekes for neither crownes, nor goulden chayne:
hee doth dispise these riches, well I see
hee counts this trasshe, an riche hee will not bee.

6. The spirit of Pride

With I came Pride with lofty head and tayle
and sayd: lesse hope haue I ere to prevayle
for his humility is absolute,
and therefore of all hope I'me destitute.
Hee cares not for mee, nor my fellowes neither
hee will keepe company with beggars rather:
hee'l eate with sinners, and hee'l handle sores,
and wayte for fishermen upon the shores,
hee'l goe mighe barefoote, neither doth disdayne
to travell farre to cure som Lazers payne:
for change of suites, or glorious rich attyre
hee neither hath, nor doth hee such desire,
hee's soe familyar, friendly, and soe kinde,
I cannot hope to bring him to my mynde.

7. The spirit of Envie.

I tell you now, I see, I must bee cheife;
your foolish counsel yeelds us noe releife,
you haue not craft, nor subtilty to show
a way to worke their sudden overthrow.
What are wee helped if wee strive with him
seeing hee is adversary to all sinn;
hee for his part inclynes alwayes to Loue,
and therefore hee descended from above;
in Loue to Man, and full with Mercy brought
to saue mankind, least they should come to naught.
You know my skill att first made Adam fall
and I am subtile, though my strength bee small.
I doe soe hate man, I can bear't in mynd
with if I cannot roome with in him find
I can stirr up the Pharises and Scribes
perswade the Priests, and please the Judge with bribes
I can possesse them, seeing they loue him not,
and though hee giue not cause, his death they'l plott.
For soe I wish though I've not power to dwell,
I send some snakes up from my dusky cell
to crawle among my servants, and incense
their harts to enuie others excellence:
for those I hope to gett, Ile poyson soe
that they shall still seeke others overthrow;
and somtymes while they strive to worke my will,
they call them selves, and others doe them kill.
Therefore itt must bee thus, I will appeare
to Judas, and lett Mammon bee but there
and show him mony, Ile possesse the rulers
being stuft with enuy; then like crafty foulers,
they shall lay wayte for him in every way:
and Judas shall his Master soon betray.
For well I know his hart inclynes to us,
and loues deceit, and being covetous,
besides I'me sure hee will remayne our friend,
and take our counsell till his latest end.
But looke wee misse not tyme, there is an houre
in which our Prince of darknesse shall haue power
to bring our foe to death: then lett us watch,
that by all meanes wee may aduantage catch.
Soe from that tyme did Enuy spread abroad
with her fell poyson swelling like a toad
against that Innocent, possessing such
both Priests, and Pharisees; and Scribes did grutch
to see the Myracles our Saviour did,
and that his wonders could not now bee hid.
Our blessed Lord that Lambe continued still
in all things to obey his Fathers will,
both preaching too: and healing all of them,
who came to him about Jerusalem,
and in Judea, and in Galilee
hee walked still with all his company.
Our Saviour knew, what Satan had intended,
and could if hee had pleas'd; haue beene defended
(maugre their malice) for hee knew full well,
what things were donn one earth, in heaven, and hell,
hee could command the Angells to assist,
nor had their Enuie power, if hee had list:
yett now hee suffers Satan to bee bould,
and makes his purpose not to seeme controuled.
Because Gods fore-appointment might not change,
therefore amongst the Priests did Enuy range,
and stirre their myndes, and made them contradict
his worthy [illegible], still seeking to afflict,
and to extinguish quite his famous course:
against whose Innocence they bend their force.
For els how should in Christ fulfilled bee,
all that which was foretould by Prophecye
concerning all his sufferings, and the power
which Satan had in seeking to devoure.

Enuy in the Priests.

Observe here in all this that though the devill bee a lyer from the beginning in that hee seeke to beguile man with fallacies and deceitfull tricks yett hee doth here (to his spirits) tell the truth of his subtiltie, as his schollers will doe (being treacherous and kynd) to their mates att their meeting with them.

Make this account even, that as Enuy is subtile to offend, soe itt is blind to defend: and sees not to the end of a plott, but in a flattering glasse as itt were with alwayes deceives them. For a Traytor thinkes what hee will doe when hee hath accomplished his trechery: but hee considers not itt may bee defended.

Never was any good or vertuous course intended, but one or other sought to withstand itt by enuying or detracting itt.

Thus itt came to passe.

Notwithstanding all their plotts hee is not checkt but doth all good still.

As hee was the wisdome of the father, and hee himselfe with the father, and one from whom the blessed Spirit did proceed, soe hee knew all things.

But in as much as hee was man hee was to suffer all that had beene foretould to fulfill the prophecyes of him selfe. Soe his godhead strengthened his manhood to undergoe all their despite & mallice.

Therefore

Therefore because itt was before decreed
that this Immaculate, and holy seed
should bee in tyme condemned for mans offence
they had that power to slay this Innocence:
and therefore hee obediently did suffer,
all shame, and rigor which their spite could offer,
and that with patience bearing all the strife
even to the losse of his most precious life.
Upon a tyme our Lord had beene to pray,
and when hee left: his schollers thus did say.
Lord teach us also how wee ought to craue,
all things that needfull us, for us to haue:
as John the Baptist taught all those that came
to bee Disciples, howe their prayer to frame.
Our Saviour answered, thus shall you begin,
not with a vehement-loud voyce making dinn,
as if my Father could not heare you pray;
nor shall you stand att corner of the way
like Pharisees: to make men thinke you holy,
nor standing in the streets, that's but a folly.
For God doth know your wants before you call
to him by prayer, nor is hee deafe att all,
but in the privatest closet hee can heare,
the softest words, or silentst sighs, or teare.
Yea hee prepares the hart and also giues
that steadfast fayth whereby the just man liues.
And first hee stirres desire to seeke his face,
then what they want hee giues them of his grace;
though not the selfe same thing men alwayes craues,
but what is better, for hee well perceiues
that mens desires by nature are but blind
man askes but what will fitt his fleshly mynde,
or what hee thinkes hee wants, not what is best,
therefore upon condition hee must rest:
(except) in things that fayth doth guide his tongue,
and chiefly to Gods glory doth belong.
Now that you may bee sure to aske aright,
for things that are most pleasing in his sight:
and asking those you shall bee sure to winne,
shutt in your chamber thus you shall begin.

The Lords prayer.

O father ours, though not by flesh and blood
yett by thy Sonnes adopted brotherhood.
In heaven thy dwelling is, yett hast regard
to sighing soules, with faythfull prayer prepared.
Thy name is wonderfull: oh grant that wee
may strive t'adore it's holy Soveraigntye.
Lett now thy gratious kingdome come with speed
and fill our harts thy Glory may succeed.
With thy Will is, grant that one earth wee may
accord unto, as it's in heaven alway.
And that our soules and bodies both may liue
thy word, an bread, each day then to vs giue.
O pardon thou our faults as wee also
forgiue those that against vs heere misdoe.
Lead vs not Lord into temptation,
but saue vs from those evills every one.
For thou alone art powerfull to deliver
that glories king remayning soe for ever. Amen.
Soe here wee aske for all that needfull is
pray thus with fayth, you cannot pray amisse.
But looke that you forgiue offences past,
or els in vayne you shall both pray and fast.

The eight beatitudes.

When many people gathered to the Lord,
to see his Miracles, and heare his word,
up to a certayne Mountayne there hee gott,
that all might heare him speake, and throng him not.
And thus began: How Blessed are the poore,
(I meane not all that goes from doore to doore)
but such as in their Spirits find noe good thing
to those itt belongs to reigne with heavens great King.
Blessed are those that Mourne (not all that cryes
but for their sinnes) to those shall comfort rise.
Blessed are those of Meeke and humble Spirit,
for earthly blessings sure they shall inherit.
Blessed are those that [illegible] for righteousnesse,
for they shall [illegible] with plenteousnesse.
Blessed are those that are compassionate
for they shall passe att heavens mercy gate.
Blessed are those, that are pure and cleane of hart,
for from Gods sight they never shall depart.
Blessed are all the true Peace-makers are
Gods their father, and doth peace prepare.
Sure Blessed are they that suffers for my sake
[illegible] of my kingdome shall possession take:
[illegible] are precious in my sight
heavens glorious kingdome is their crowne by right.
Rejoyce therefore when you are offered wrong,
for unto you this blessing doth belong:
when for my sake men persecute you here,
lift up your hands, Rejoyce, and doe not feare:
thus did they to the Prophets long agoe
and whilst the world shall last, they will doe soe,
haue patience therefore, shrinke not from my bout,
for which your crowne's prepared in heaven about.

You are

Doctrine.

Reason.

Doctrine.

All kind of calling for necessaries is not prayer, but when by fayth & repentance the hart is stirred up to seeke God for his mercy: and feeling our selues humbled under his hand wee call either by secret sighes or in words being alway content with what may bee pleasing to God which is never but by Gods spirit begun.

A preface.

This is but a kind of paraphrase with an application.

1. petition.
2. petition.
3. petition.
4. petition.
5. petition.
6. petition.

Conclusion.

If wee forgiue not, how can wee looke for forgiuenesse.

Mat: 5.

1. The haughty spirit thinkes itt is full of vertue. Those that bragg not of their owne goodnesse.
2. But few of these mourners.
3.
4. Unrighteous cursed.
5. Mercifull are blessed, then the cruell are cursed.
6. They shall see God face to face.
7. God is the God of peace, and those that loue peace, doe participate of the nature with God.
8.

All the Apostles but St John did suffer death, and were slayne for the Gospell.

Crowne of glory.

You are ye salt of ye earth, and ~~[illegible]~~ the worlds light
~~[illegible] and all men light~~ you shall to all men savour give and light.
therefore if you prove fresh, and lose your tast:
as nothing good for, you shall forth bee cast.
You are those candles by whose light men see
through ye mist of ignorance ye way to mee:
therefore not under bushells must you stand,
but light ye way to heaven as I command:
lett your obedient faythfull workes soe show
before ye world, yt all may see and know:
and glorify your heavenly father, who
endowes his children with his Grace soe rich.
Thinke not yt I come to destroy ye Morall Lawes,
nor yt I come to cutt of any clause
of all ye Prophetyes; but to fulfill,
and to establish every title still,
for heaven and earth shall fayle, before there shall
one jott of either of them fade or fall.
Therefore whosoever shall but breake ye Law
in the least degree, and teach to others so,
yt man shalbe ye least in heavens great court,
where all ye Saynts, and Angells doe resort:
and whosoever keepes, and teacheth right,
hee shalbe honoured in ye heavens height.
For this I say, except your righteous deeds
ye Scribes, and Pharisees strict course exceeds:
looke not to enter into Joye and Peace
the heavenly kingdome, where all toyle shall cease.
For as ye Scribes and Pharisees are sett
in Moses seat, see you beleeve them yett,
in what they say: but doe not imitate
their workes, which savour of dissembling hate;
for they say well to make a holy show,
when but observed their workes are nothing so.
They bind great burdens, yett they thinke to shift,
though others backes doe breake, they will not lift,
no not with a finger once t'assay
to beare what they on others shoulders lay.
They weare great Philacteries parchments broad,
yt men may see, yt these they worship God;
with having Moses lawes about their head,
and make their fringed garments larger spread.
They seeke for honour to bee stiled Lord,
and Master, Master calld att every word.
But you shall not bee soe, but brethren deare:
nor Doctors, for I am your Doctor here.
Call them not fathers, for your father dwells
in heaven above, where happinesse excells.
Hee yt is great amongst you hee shallbee,
but equall unto those of lowest degree:
for hee yt would aspire, shall downe bee cast,
and meeke humility shall rayse att last.

All yt beleeve must shew the light of a good conversation before men, els they are but darke and unsavory.

The word of Christ or of ye Law: therefore wee observe the morall Law yett, and are more strictly bound, the Commandements in thought, word, deed, then those yt did only observe the outward circumstance of itt

Mat: 23. 2.

I would itt were not fault in or tymes.

Hee yt exalteth himselfe.

Eight Woes.

1\.
Woe therefore to those Scribes and Pharisees,
because theire full of these hypocrisees:
they keep heaven gates, yt none should enter in,
and shutt themselves out with presumptious sin.
2\. They made the widdowes give all to their hosts.
Woe to you Scribes and Pharisees hypocrites
for with long prayers, and ceremonyous rites:
you eate poore widdowes houses by deceite,
therefore your damned state shallbee more great.
3\.
Woe to you Scribes and Pharisees which use
in making Proselites noe paynes to refuse:
but compasse sea and land to catch a man,
to bring him to your mynd if soe you can,
and then you make him twise as ill as you
have beene your selves, his hellish workes doth show.
The childe of hell.
4\.
Woe bee to you blind guides, which are not ashamd,
to say yt swearers is not to bee blamd:
yt sweares but by ye Temple, it's not sin,
if hee soe sweare not by ye gould within:
You fooles yt counts ye Temple oath soe small
doth not ye gould orelay ye Temple wall?
doth not ye Temple hallow every thing,
which in ye compasse of ye wall you bring?
likewise ye Altar if by itt one sweare,
itt is not sin: if not by th'offering there.
You fooles and blind ye Altar sanctifieth
ye sacrifice which upon itt lyeth.
And hee yt sweares by th'Temple doth aswell
sweare by ye God alsoe, which there doth dwell:
and hee yt sweares by heaven, sweares by that throne,
and God himselfe which sitteth thereupon.

The Temple sanctifies the gould: for the godhead of our Saviour was ye Alter, and his manhood the sacrifice, and soe his Godhead sanctifieth his manhood.

5\.
But therefore woe you hypocriticall
both Scribes an Pharisees, for you tythe small
and trifling things with curious due respect,
whilst altogether you ye Lawe neglect.
You'l have you tenth of Mynt and Anise seeds,
and Cummin stalkes, and divers other weedes:
yett damn you sore ye judgment, and are blind
in shewing Mercy, you not truth can find,
to weigh the cause of such as bee opprest:
these should you doe, and not neglect ye rest:
yett if a gnat fall in you dish you frowne,
but if a Camell yt you'l swallow downe.

5\. Like many now adayes, yt make more Conscience of sitting by a good man, then of learning any vertue att his teaching: and of running to heare sermons preached, more then to live after their doctrine.

Woe

Woe bee to you Pharisees hypocrites,
with all your washing purifying rites,
your dishes outsides all are cleansed fayre,
as if within noe putrifaction were:
yet's foule polluted on ye in most side,
with surfets, bribing, covetousnesse and pride.
Thou blind deceitfull wretch, first there begin
to cleanse ye inside of the dish from sin;
and then without to wash it's not amisse
in any part where spott or blemish is.

6\. These shew the Lawes to bee divine as well as morall, or ceremoniall seeing the inward purifieing is required, as of the hart.

7\.
Yea Scribes, and Pharisees a woe to you
which hypocritically thus doe shew,
like tombes over-layd with coullours wrought in gould
which gives men admiration to behould:
but once being opened, wch perceive wee then
nothing but rotten, stinking bones of men,
flesh halfe consumed whose stent infects ye ayre
and's thousand tymes more loathsome then it was fayre.
Even soe are you, for you appeare to sight,
to bee soe holy, perfect, pure, upright:
but see, your harts are but a foule receipt
of all abuses, naught and counterfeite.
8\.
Woe bee to you, o Pharisees and Scribes,
ye Prophets persecute to Israells Tribes:
and your forefathers slew them innocents,
now you doe build them beautious Monuments.
And thus you say if wee had lived as then,
wee would not soe have slayne those righteous men,
soe you are witnesse of your fathers deeds:
and you approve your selves a murtherous seede.
Goe too, fulfill you what did want in them,
and cause a ruine to Jerusalem:
O viperous serpents whether will you flee,
to scape ye damned hellish misery.
Therefore I'le send more Saynts unto you still,
and some you'l persecute, and scourge, and kill,
yt there may come vengeance upon your head:
for all yt ever hath beene Martyred,
since righteous Abell suffered under Caine,
even all ye Saynts yt ever hath beene slayne:
untill ye death of Barrachyas sonn,
whom Joash did command his men to stone
betweene ye Alter and ye Temple gate
to recompence his fathers love of late.
Yes verily, the Lord sayd, this shallbee,
and many living now, yt shall itt see.
This came to passe ere many of them died,
wch saw our Saviour Jesus crucified:
for when ye Romans overthrew theire strength
they found those lamentable woes att length;
nothing but judgment for their cruelty,
and dire revenge one their posterity.

Those children yt are a witnesse to their parents sins, and are soe farre from leaving them yt they bragg, and boast of them and delight to imitate them: in whoredomes, thefts, lying, swearing, and all kinds of mischeife: what shall become of them? shall not their owne and their fathers sinnes too bee required att their hands.

Simon ye Pharisee, and Ma: Magdelen.

It came to passe a certayne Pharisy
invited Christ to dinner one aday
Simon by name: and sitting there att meate,
a certayne woman came, and fell att's feete
and wept exceedingly: yt with her teares,
shee washt his feet, and dryd them with her heares,
and then annoynted them, and kist them too
then Simon seeing itt, thought, doth Christ know who
this is, yt maketh selfe soe bould,
is this that Shilo, which was soe foretould.
Shee's but a sinfull wretch; yt noynts him thus,
and it's pollution even her touching us.
Our Saviour (knew his thought) and thus replyd,
I pray thee Simon now this cause decyde.
A certayne man lent one five hundred pence
t'another lent hee fifty: then I did chance
yt both fell poore, and hee forgave them both,
to cast them into prison hee was loth.
which of these two did love yt lender more?
quoth Simon: hee yt borrowed most before.
True sayd ye Lord: thou seest this woman here,
how shee upon my feet sheds many a teare,
and kisseth them: and doth annoynt them too,
which things I know, thy selfe would scorne to doo.
Noe water hast thou mee since I came in
to wash my feet, though I abroad had bin;
not kisse nor oyntment hast thou given mee,
nor hemblest thou: thou hast sinnd in yt degree,
which shee hath done; her sinns were great and knowne,
and now thou seest what love, shee hath showne:
this is because her sinnes are pardoned all,
yt shee thus humbled att my feet doth fall:
because her sinne were great, her love is more
then thyne. Then sayd hee goe in peace therefore,
thy fayth hath saved thee, take comfort then,
this was yt sinner Mary Magdalen.
Then those att the table marveld hearing this,
yett durst not tell him yt hee sayd amisse.

A parable.

Here by this question comparative makes Simon himselfe give a reason of his love: As Nathan did David of his guiltinesse.

Shee loved because hee forgave her many sinns: this is shee out of whom itt is sayd hee cast seaven divells, and that shed the box of oyntment called Nard on his head.

The Miracle of bread.

Into ye wildernesse hee called them
upon a tyme, from out Jerusalem;
and preaching long unto ye multitude,
hee pittied them, and thus a wonder shewd,

they

Bread blessed doth increase. God and man

Moses and Elias appeare.

they being farre from home, and night att hand,
least they should faynt, hee shewd his powerfull hand.
My Lord, quoth his disciples, how shall wee
doe wth these folkes, yt dry and hungry bee:~
Give you them bread, quoth hee, where shall wee buy
enough (quoth they) for all this company:~
two hundred pennyworth will not suffice
this multitude: nor can wee heere devise
wch way to gett itt home, quoth hee in all
wt have you heere? sayd they two fishes small,
and but five loaves of bread, if wee had them,
allas, wt were they, for five thousand men
Our Lord comanded to sett ye people downe
for now hee ment his power should bee showne:
ye people sett hee take ye bread in hand
and blest, and brake itt, and did them comand
yt were disciples, yt they should before
sett one ye people: and they did even soe.
And soe itt was, yt all those folkes were fedd
wth two small fishes, and five loaves of bread:
yea more then this, itt had soe multiplyed
they gathered up twelve baskets full beside.

2 Miracle of bread.

Another tyme hee fedd foure thousand more
wth some small fish, and seven loves as before;
yett when they all were satisfied and served
they left twelve baskets full wch was reserved.
Soe all yt heard this wondred att ye same,
and spread abroad our Blessed Saviours fame.

Hee walkes one ye sea.

One tyme hee sent's disciples to ye [illegible],
who presently their fishing boate did take,
and lanched into ye mayne: and left him staying
upon ye land, amongst ye mountaynes praying,
but ere they farre had gone, a tempest rose
wherein they thought, they all their lives should lose:
wth hee well knowing came into their sight,
att whose appearing, they were sore affright,
for cleare aboute ye water did hee goe,
and walke uprighte: not one foot wett had hee.
Wth yt our Saviour spake to them and sayd,
I am your Master bee not you afrayd:
and as hee spake into ye boate hee went,
wth yt the Sea was calme incontinent.
Soe when unto ye other side they came,
Bethsayda people hearing of his fame,
brought all their blind, and lame, and sicke, and sore
and to their health hee did them all restore.
In every village where our Lord did passe,
hee healed ye people wch diseased was:
yea even all those yt did his vesture touch,
were cured to health, from lying one the couch,
and many other Miracles hee did,
yt still his glory all about did spread.

Christs transfiguration

Now after many of his workes were done,
hee tooke unto him Peter, James, and John:
and up into a mountayne went together,
but then ye Lord not sooner gott up thither,
but all his garments turnd a glorious white
and shone reflecting in's apostles sight:
farre past they any fullers whiting, soe
as light of day doth past ye purest snow.
Then on ye sudden did wth him appeare
ould Moses, and Elias, also there,
who talked wth him of such secret things
as chiefly did concerne ye king of kings:
but whether of his passion then being neere
or of them selves: tis yet a Mistery.
But Peter halfe amazed att that sight,
to see his Lord and Master shine soe bright,
though daunted wth his glory, spake and sayd,
my Lord: lett here three little booths bee made,
one of yt wch our selves will peare for thee,
and the other two for those yt wth thee bee:
yt Moses and Elias here may dwell,
wch have beene Prophets once in Israell.
where is good being lett us here abide,
but as hee spake a bright cloud did devide
them and their master wth those other twayne,
soe yt they vanisht from their sight againe.
And instantly they heard a voyce above
wch sayd aloud: this is my Sonn I love
in whom I am well pleasd, wch [illegible] steed,
therefore heare him: and to his words give heed.
But ye disciples fell unto ye ground,
as in a transe hearing ye voyces sound:
then came ye Lord and touched them every one,
who looked up and saw him stand alone.
this did hee charge them not abroad to speeke,
untill himselfe was risen from ye dead.

Of miracles generally.

Hee these and many more our Saviour wrought
of divers kinds wch herein are not brought;
hee making blind yt soe was borne to see
and deafe to heare, and lame men sound to bee,

Hee puts us sometymes to our shifts to see wt wee will doe.

His blessing multiplied itt.

All the elements are att his comand to change their natures and qualities att pleasure.

Those yt beleive and did but touch his garment were hole.

As there is a dangerous knowledge, soe there is a safe ignorance, and as the reveiled things belong to us, soe the hidden things belongs to god.

Sure hee did enlighten Peeter secretly, that hee knew Moses and Elias.

Man of Jericho & another. Joh: 9.
the

Lazarus aslepe. God and man. Lazarus grave opened.

the Centurions servant, nor ye widdowes Sonn
att Nain raysd, nor many others donn:
ye Greekish womans daughter dispossest,
ye dumbe made speake, ye lunatike redrest,
and divers more not mentiond in this place
performed by ye saving lord of grace.
But these I [illegible] though not specifying right
as they were done: yett they expresse his might
and wonderous love to man, wch letts us see,
yt hee did cure our wretched maladie,
hee tooke our griefes as Esay hath foretould,
and for our drosse hee gives us perfect gould.
yett all his wonders and his Mercyes showne
could not overcome them where hee most was knowne:
obdurate envy filled most of them,
who then were Rulers in Jerusalem.
Only ye vulgar sort throughout ye land
admird and feard, and loved his powerfull hand;
yea most of them did openly confesse
him to bee God: seeing his worthynesse.

Lazarus raysed.

And when his tyme drew nigh, hee went aside
into ye wildernesse there to abide,
where John ye Baptist first began to teach:
and there our Saviour used now to preach,
for many people followed still to heare,
of every sort both good and bad there were.
Meane tyme one Lazarus of Bethany
Mary and Marthaes brother, sicke did lye,
wch they perceiving sent to Jesus word,
desiring him yt hee would helpe afford.
But Jesus sent them word, to have good cheare,
hee shall not dye of this: then doe not feare.
Soe there the Lord abode full two dayes more
and then returned where hee was before
into Judea, and soe long hee stayd,
yt Lazarus was dead and had been layd
foure dayes in's grave before ye Saviour went,
wch made his sisters very sore lament.
yett when yt Jesus was now neere ye towne,
Martha went forth to meet him kneeling downe
and sayd: my Lord, hadst thou but here [illegible],
I am right sure my brother had not dyed:
yett now I know thou canst not aske yt thing,
but God will grant itt, and to passe will bring
wch thou desirest: Jesus answered then,
thy brother Lazarus shall rise againe.
yea that I know (quoth Martha) and I say,
hee shall arise againe att the judgement day.
And Jesus sayd: even I am ye same hee
yt resurrection, and ye life I'le bee:
in whom whosoever doth beleeve shall live,
though hee were dead: yett life to him I'le give,
and whosoever lives, beleeving this,
shall never dye, but find eternall blisse.
wth thinkst thou Martha: thinkst thou this is true:~
yea Lord, quoth shee, this I beleeve and knew,
yt thou art that most perfect righteous one:
ye Christ, ye Sonn of God, soe oft foreshowne.
wth yt departed shee and went againe
unto ye house, where Mary did remayne,
and tould her secretly, yt Christ was neere:
who went wth speed, and found him standing there,
where Martha left him: many teares shee shedd,
and sayd, my Lord: hee had not now been dead,
hadst thou beene heere, then all ye neighbours too
yt came wth her, both wept and made adoe,
and Jesus seeing itt did weepe, and sayd
wheres ye Grave wherein your brother's layd.
then sayd the other Jewes: see how hee love,
for this his friend doth his compassion move:
and other sayd: could hee not make him live,
yt to ye borne blind perfect sight did give.
wth Jesus hearing, groaned inwardly
and bad remove the stone and take itt by.
Martha replying sayd, my Lord, I thinke
itt cannot bee: but now hee needs must stinke,
for itt is foure dayes since wee layd him there.
Did I not first comand thee not to feare,
but to beleeve; and thou shouldst see yt done
wch should add glory to ye holyest one.
Then taking up ye grave stone there they found,
his live lost carkasse, could in grave-clothes bound.
And Jesus lifting up his eyes hee sayd,
father I thanke thee, seeing when I prayd
thou heardst mee: although indeed I know,
thou hearst mee alwayes, yett this thankes I show,
because of those yt here are standing by:
yt they may know thou sentst mee certaynly.
wth yt our Saviour calld him loud by's name,
and instantly ye dead arose and came
in all his Sindon, muffled wth ye cloute
yt lapt his head, and bound his face aboute:
then sayd our Saviour loose him from his bands,
and they untyed his feet, his face, and hands.
Soe many of ye Jewes wch sawe this converted,
and others of them were soe wicked hearted,

They beleeved the witnesse of John the Baptist concerning Christ.

John. 11.

Hee did itt of purpose to shew his power the more.

Hee takes him short.

then

that to the Pharisees they went and tould
wth strange things then Jesus did behould.
The Pharisees, and Scribes, and Priests agreed
to call a councell: soe they did proceed,
and being assembled, Annas selfe began,
to belch his spite against our God and man.
Attired like a Pharisee, hee comes
wth fleering lipps, and eyes yt euer glowme,
wth lookes in parchment written on his head,
and thus complaynes in all the others stead.
Thou high annoynted Mytered holy one,
or that art cheife Priest of God alone:
behould our case and helpe vs to redresse,
and yeeld vs councell in our great distresse.
This Jesus wch the world esteemes soe much
attracts ye nation, and his power is such;
yt if hee should as now hee hath begun
our people all away wth him will run.
Our land being weakned soe ye Roman shall,
come in to dwell heere and destroy vs all:
the Temple shall not scape but bee destroyd,
and soe ye Ceremonies of Moses shallbee voyd,
and all because wee suffer him soe long,
untill wee bee too weake, and hee too strong:
for you may heare, hee speakes against vs still,
because wee doe refuse to doe his will:
therefore wee will consult to vphould our state,
if wee stay longer itt willbee to late.
The Priest noe sooner heard, but sayd, I see
yt you perceiue not, wch things ought to bee:
for one must die: and hee shall saue the rest,
and therefore I doe hould this councell best.
This shall you doe, lay waite in euery place
to take him single, not before ye face
of all ye vulgar sort, but when alone
into some priuate place your sure hee's gon
then bring some witnesses yt can produce
some euidence, yt hee hath done abuse,
or spake against ye Temple: blasphemy,
or some such words against ye lawe most high,
and hauing caught him, bring him forth wth speed,
soe shall our sentence vnto death proceed:
wee'l haue not bayle, nor suffer him to stay
vpon ye earth henceforth to preach or pray.
The Pharisees and Scribes being glad of this
delayd noe tyme to listen where hee is:
for being incenst wth deuillish fury soe,
to plott his death by euery meanes they goe,
some seekes false witnesses: some doth deuise
out of his words: to proue some blasphemyes
and all were busy wth theire vtmost skill
to catch him, and to couer theire theire ill
wth shewes of holy vertues, wise precaution
when bloody murther is theire cheife intention.

Christ weepeth ouer Jerusalem.

Our Sauiour knowing now his tyme was nigh
ascended vp into a mountayne high
called Oliuett, from whence hee might behould
ye glorious Temple ouerlayd wth gould,
the shyning towers, and stately porches deckt
wth Arte, and caruing of ye Architect:
ye curious pinacles soe rarely wrought
yt farr exceeded all men liuings thought
how they were possible first to bee wrought,
soe high about ye turretts they appeard:
ye costly windowes and ye walls betweene
soe beautifull, they all were to bee seene,
though not by farr like t'was att first erecting
yett admirably to ye eye reflecting.
whether ye sunn did att that tyme or noe
send glancing beames to rayse ye splendor soe
as sometymes neere the setting itt doth seeme
to darte on beauties wth his fiery beame.
But then indeed ye Sonn of God most high,
heere Sonn wch should haue beene, did shortly die
by theire false hands: and all Jerusalem
wth her strong holds appeareth vnto them.
Our Sauiours disciples poynted him
to take a view of those soe fayre and trym.
yea sayd ye Lord you see this glorious sight,
this stately mansion in your eyes soe bright,
not long itt shallbee ere itt come to passe,
yt men shall not allmost knowe where itt was:
one stone vpon another heere shall stand,
wch shall not bee destroyd by th'enemyes hand.
wth yt our Sauiour wept: for great compassion
thinking vpon yt finall desolation:
because they did despise his loue to them
saying O Jerusalem Jerusalem
thou, thou art shee yt stonest those I sent
for thy hard hartednesse doe I lament,
my prophets thou hast slayne, wch came to thee,
and hast repayd my loue wth cruelty:
how often would I haue deliuered,
and ouer thee my Mercyes wings haue spredd.
Euen as the henn yt clocking still doth houer
to call her chickins, yt shee may them couer

There is a kind of vnity, as there was be-
tweene Simeon and Leui.

Fiction.

Under the collor of preuenting a further
danger: Man takes occasion to contra-
dict our Sauiour and consult against
him: and this is the complaint.

Neuer did Envy any hurt, but some couller
hee had to cloake itt wthall and especially
in case of religion.

That wch they feared came on them indeed
for the Romans came and tooke them ouer-
throwing the Temple, & destroying them
all: as Josephus in the Jewish warrs wit-
nesseth.

This is not an argument of the child of
God to speake that before hand, that god
doth fulfill, for god can make the wicked
prophecy sometyme as this Caiaphas,
and Balaam though not for theire owne
benefitt.

While they were plotting his end, though
hee knew itt, hee was weeping for theire
sinnes. Wth admirable loue was there
wthout comparison.

Their sunn was setting.

propheticall.

Simile.

Vnder

vnder her winge to shield them from theire foe
and keepe them safe; but you refused thoe.
Behould therefore yor dayes of peace are gone,
yor dayes of terror now are coming one.
Ah yt thy tyme of grace thou wouldest haue seene,
and knowne thy peace, and not soe stubborne beene.
But now tis past, yt will not now returne,
Vengeance is ready, wrath doth fiercely burne,
ye dayes are coming, yea they are att hand.
yt enimyes shall come into thy land,
and cast vp mounts against thy strongest place;
and all thy beauties vtterly deface.
Seing thou in tyme hast not my peace regarded,
but all my seruants hast soe ill rewarded;
thy foes shall close thee, till thy daynty wiues
shall forced bee, to take theire childrens liues
to saue theire owne, and eate theire flesh for food,
seing thou dost not respect my Prophets blood:
noe more will I regard thy playnts and teares,
thy groaning shall not enter in myne eares.
Then shalt thou all to late repent thy sin,
but att my hand thou shalt not fauour win,
then shalt thou wish to heare my louing words,
and shalt account him blessed of ye Lord:
yt shall bring tydings to thee in my name,
then wilt thou heare itt and embrace the same.
These words being sayd, those his disciples then
wch went wth him, enquired of him when
these things should bee? Our Sauiour then replied,
ye very question needs must bee denyed,
yett thus much vnto all men will I show,
yt certayne signes there are whereby to know,
as allso of ye end: that when you see
those come to passe, you may remember mee.
Therefore take heed least any man deceiue
your wauering soules, and soe of hope bereaue
your faythfull harts: for many in my name
shall preach new Christs, deceiuing by the same
the simple sort. then shall you heare of warrs,
both forreigne powers, and ciuill inmate iarrs.
But bee not you affrayd, for these shall come,
before ye great and fearefull day of doome.
One Nation shall ore throw, and spoyle another:
one kingdome shall oppose, and seeke to smother
ye neighbouring kingdomes glory: th'earth shall quake
the stony rockes shall riue, and split and shake:
there shall come Pestilence, and famine sore
vnto ye world: destroying many more.
Then shall arise false Prophets to beguile,
and will deceiue full many soules the while.
For seing iniquity shall soe abound
true loue indeed shall but in few bee found,
yea many will depart, and small regard
ye crowne of glorious righteous loue prepard
for those yt loue mee: happy are those sure
yt stedfastly doe to ye end endure.
Moreouer this my gospell must bee taught
through all ye world: yt all such may bee brought
vnto my fould; wch yett are blindly ledd,
yt wandring erring soules may right bee fedd,
yt witnesse of my wonders being borne,
my word and spirit may comfort those forlorne.
But first you must bee persecuted heere,
yt being dispersd to preach mee farr and neere,
they'l hate you for my sake: and contradict you,
they fury will not cease, but still afflict you:
yea they shall kill you thinking that thereby
they doe good seruice to Gods Majesty.
Therefore when itt shall come to passe indeed,
that yt abomination shall exceed,
and make ye holy places desolate
euen there, where this my temple stood of late:
then lett all such as in Judea bee,
make hast from thence, and to ye mountaynes flee:
lett him yt is vpon ye house not come
to fetch his goods out of an inner roome,
nor him yt is in th'field, and want his gowne
lett him not seeke to fetch itt in ye towne.
But woe shall bee to women, of all other
yt are wth child, and to ye nursing mother.
Therefore by all meanes see you alwayes pray
that this bee not vpon ye Sabath day,
nor in ye winter, when your flight will come
for then shallbee more terrible your doome,
yea soe intollerable as was neuer,
nor otherwise itt hath, or shallbee euer.
yett if my coming should not shortned bee,
noe flesh could scape perpetuall misery:
but for theire sakes whom I esteeme ye best,
and are elect, Ile hasten on ye rest.
For counterfeite false prophets will arise,
and wth deceiuing signes delude the eyes
of many people, and such wonders show,
yt hardly any shall my seruants know,

if itt

This as most doe interprett is to
fall into the hands of God: when
noe kind of warning will admo-
nish, noe example can terrifie, noe
long suffering can make vs re-
pent, noe louing kindnesse can win,
noe blessing can intise: but yt not-
wthstanding men runne on in hard-
nes of hart till there bee noe more
hope of any grace, that the sen-
tence of condemnation is pro-
nounct, and as itt were the hand
of judgment is lifted vp to exe-
cute wrath; then is itt fearefull
to fall into the hand of the liu-
ing God.

Mark: 13.
Mat: 24.

Christ comforteth his against
all troubles.

The gospell must bee preached
through the world.

for a witnesse.
for comfort.

~~Caesar~~
The Roman Empire this is as some
write.
The Turke as some write.
And the Pope as some write, that
sitteth in the Temple of God Thess
Ca: 2.4.
Or as some write Antechrist.

Christ taught vs to pray him to
hasten his coming.

wch may these bee, but these Sects yt
are sprung vp in these dayes: all
wch teacheth that hee is somewhere

but

if itt were possible, my chosen peoples
should bee deceived by those false disciples:
therefore I say, if any tell you thus,
and say come, here is Christ, hee is wth us,
hee is abroad in desertts: goe not goe,
or in ye secret places; thinke not soe.
For when I come againe, my glory bright
shall like ye lightning pearce all mortals sight,
wch from ye East doth shine upon ye west:
Soe shall my coming swiftly bee addrest.
And as when Noah into his arke did goe
wth other creatures, itt shallbe even soe,
ye world was merry, feasting wthout care,
not dreaming ought wt came unaware:
they married, builded, planted, sould, and bought
till all were whelmed wth water they'd not thought:
and those of Sodome followed theire desire,
till one theire heads was throwne consuming fire.
Even like to these, ye world will bee att rest
wthout respect of wt shall them molest:
though Noah did tell them wt shall them befall
and Lott wth zealous soule exhort them all:
soe shall my servants will them to repent,
telling ye world of dangers iminent:
showing them how, some a sudden come
and as a theife unwares, to give theire doome:
yett they not caring, will say, now tis peace,
when sudden judgment comes wthout release.
But ere ye day the Sunn shall darkned bee,
ye Moone alsoe shall loose her wonted blee,
the Starres shall fall away, ye powers of heaven
shall shaken bee, and from theire station driven:
all kindreds of ye earth shall mourne and weepe
through blind ignorance, wch shall mist like creepe
ore all ye earth; and then will I disclose,
ye man of sin: hee shall his vizor lose.
I will disperse his army wth my light,
and quite expell him wth my glory bright:
and then will I appeare wth all my power
in flaming fire, wth vengeance to devoure
myne adversaries: and to helpe all myne,
wch shall as starrs in heaven ever shine.
But instantly before my Wonder ile show,
my heraulds Angell shall a trumpett blow,
and then my messengers abroad shall spread,
to gather myne yt are both quicke and dead,
from every quarter they shall gather them:
wch shall inhabitt new Jerusalem.
Two shallbe in ye feild one shall they take,
and ye other shall the Angells cleane forsake.
Two persons shall bee grinding att one mill,
one shall they take, and leave the other still.
Two shall bee in one bed, and they shall call
one forth; and yett not stirr the other att all.
Then sayd they Lord, when shall these things bee done.
You know, sayd Christ: yt observation;
yt when the figg tree tender budds doth beare
beginning leaves, sumer you know is neere,
likewise, when all these tokens you behould,
to bee fulfild, then comes wt I foretould.
Yea but sayd they where shall these tokens bee
you know that proverbe, then reply'd hee;
yt where the carrion carcasse lyes in sight,
ye Eagles quickly thether takes theire flight:
Soe shall itt bee, where ever ye body is,
bee itt quicke, or dead, my Angell shall not misse.
Therefore lett all, remember wt I say:
and stand prepared for yt fearefull day.
But now wee first must goe unto ye towne,
and for my sheepe: my life I must lay downe,
yt all may bee fulfild, wch was foretould
concerning mee, by all the prophetts ould:
yt is, ye Sonn of Man must quite bee stript,
dispisd, buffited, tormented, whipt,
yea spitted on, and mockt, and put to death,
and rise againe wth an immortall breath
the third day after, and shall show you plaine,
that by his owne power hee did rise againe.
But his Apostles understood not then,
those things hee sayd: untill hee rose againe.

but not where hee is: how many Schismes have denied hee to bee where hee is in one kind or other wch in these few yeares, besides the Pope yt holds him to bee in his breaden god, some say hee is att Amsterdam, therefore they have gone thether to seeke him and dispised the true meanes to find him where hee is indeed, wch is in heaven, wch must containe him till all bee fulfild.

Note yt in this as in all other passages: I use not only wt was spoken, but alsoe wt was spoken att other tymes, & by other persons concerning the same things, as is to bee found in other pt of the holy scripture.

The Sun of righteousnesse shall not shine in the earth, therefore the glory of the Moone or church shalbe darkned, they wch shine as starrs in the firmament for learning have falne into heresy, and the Schismatike hath shaken the powers ordayned of God. Now wee looke but for the Sonn of God to appeare, for his signe the preaching of the Gospell is come already.

They aske him of the tyme when.

And of the place where.

Luk: 19. 32.

Hee rideth to Jerusalem.

The Jewish passover, or feast drew nye
and to Jerusalem, the folke did hye:
Our Saviour knowing all that should succeed,
prepared himselfe alsoe, to goe wth speed:
and from Mount Olivet hee bad them goe,
unto ye towne to fetch an asse, yt soe
hee might fulfill, all yt was prophesied
by Zachary; therefore ye Lord must ride
upon an asse, not used to ye yoke:
a coult or foale by rider never broke,
scarce had a bridle come wthin his lippe.
or ever felt ye jerking of ye whippe.
They goe and fetch him not man doth deny,
but to ye Lord they lend him instantly.

Hee did in every thing fulfill the prophets.

Hee had not an asse nor any beast of his owne; yet all cattell are his on a thousand hills. Psal: 50.

Come

behould
Come come ye spirit of meeknes heere,
in whom noe pompe, or courtship doth appeare.
The mighty God of power doth come soe myld,
and few more impotent then doue or childe.
The greatest Prince yt heaven, and earth affordes,
ye holy, high, and mighty giues not wordes.
The only heire of Gods heavenly blisse, and earth's renowne,
hells terror, Satans death, whose very frowne
makes seas to roare, and Mountaynes split in sunder:
whose breath consumes hott coales, and voyce doth thunder,
att whose command, all Spirits are diligent
to obey his will, seing hee's Omnipotent.
Yett see where hee appeares above ye rest
sitting upon an asse, a simple beast
wthout a saddle, snaffle, bridle best
wth goulden studds, nor any gilded crest
wth pearles besett: nor any precious stone
fitt for ye greatnesse of soe great a one.
Where are ye heraulds Lord yt should proclaime
a soveraigne still to thy most mightie name:
where are those honored Lords and valiant Knights
attending to defend thy princely rights?
Are not thy trappings clothes of fishermen,
wch from theire backs they tooke to serve thee then:
Are not thy heraulds those yt loude doe cry,
Hosanna to ye Sonn of God most high:
Are not these thy cheife attending Lords
yt beares thee company, and keeps thy words
poore silly soules: these are thy Princes great,
wch shall accompany thy judgment seat:
these plants thy Gospell, these proclaimes thy rights
these fight thy battayles: these were valiant Knights,
these cares not for theire lives, soe they may doe
that famous service thou wilt put them too:
these overthrow, these captaynes overcame,
and all by vertue of thy blessed Name:
and these attend thee as a king to them:
as thou art riding to Jerusalem.
Hee coming to ye Temple, hee not staying
calls his disciples: and wthout delaying
hee to Bethania went, [illegible] night,
for then ye Moone began to shew her light,
soe there hee lodged; and when itt was morne
wth his disciples backe did hee returne.
And by the way a certayne figgtree was
yt to ones sight did shew as greene as grasse
but being a pretty distance none could see
whether amongst ye leaves some figgs might bee.
Although hee knew, yett heere hee meant to show
wt sound effects from hopefull words should grow
and of wt force a faythe in deeds shall bee
to make us live, and purchase victorie.
Hee as an hungreth, walkes unto ye place
to see wt fruite upon ye figgtree was,
and when hee came unto itt hee perceived
there was not fruite to fynd, but goodly leaves.
Now whether that was in it's barren yeare,
or whether itt had not begun to beare,
or whether itt was early in ye spring
for nothing but ye leaves made flourishing.
Our blessed Saviour seing that did say
never hereafter from this present day,
shall any man soe much as tast thy fruite,
and of my blessing bee thou destitute.
Imediatly even as ye word was sayd
like as a flower whose leafe being cropt doth fade
and withers lying long in the hottest sunn
these figg tree leaves doth into wrinkles run.
ye toppe of every branch bowes downe the head
ye barke pills of imediatly & was dead.
Soe yt ye next day when they passed by
ye figgtree, root, and armes were dead and dry.
wch Peter spying sayd my Lord behould
yond figgtree wch thou cursedst lookes as ould
as if itt had beene felled long agoe,
ye leaves are falne: ye tree is dead alsoe.
Yea sayd our Saviour this is that I say
if you have fayth each creature will obey:
att your command this mountayne should remove,
and into ye sea itt selfe should quickly shove:
If you believe in God wthout distrust,
therefore have steadfast fayth, for soe you must.
The feast drew neare, and Jesus knowing when:
hee should bee crucified by sinfull men;
hee alsoe knew, how Satan had assayd:
yt hee by Judas meanes should bee betrayd,
hee went not farre, but walked privatly
amongst his freinds, and about Bethany.

Mark. 11. 11.

Note.

Simile.

The power of faith wch is grounded on the word of God is wonderfull.

Now

Now Martha and her sister Magdalen
came to ye place where Jesus supped then
att Simon the lepers house: where also satt
yt Lazarus there brother who of late
was raysd from death (as wee haue heard before)
and Christs disciples: and some neighbours more.
But as they satt att table Mary came,
and brought a box of oyntment, and ye same
being very costly: yett shee did itt shed,
most liberally upon our Saviours head.
Then some yt sawe itt sayd wch waste is this:
a better deed quoth Judas, sure itt is
to sell such things, and deale itt to ye poore,
then soe to spoyle itt running one ye floore.
Our Saviour there replyed why trouble yee
ye woman for this good deed done to mee:
the poore shall bee wth you continually,
that when you will, you may vse charity,
but I shall not dwell alwayes wth you here
as in your eyes itt shortly will appeare.
Now this shee doth serue for an obsequye,
and to my funerall shee giues itt mee.
This deed of hers throughout ye world shall ring
where ere this gospell shall haue publishing.
Then wicked harted Judas slipt away
unto ye Priests, and thus to them did say:
wt will you giue mee for my labour now,
and I will helpe to take ye man you know
(I meane my master) Ile bring him to your hands
Saue any noyse or tumult in ye land,
ye people shall not stirr nor any see,
Ile warrant you and therefore trust to mee.
silver The Priests appoynted thirty peeces then
or plates for Judas: and some men
to wayte ye tyme and place wth him to goe,
and take ye Lord ye others should not know.
Soe all agreed in mischeife to conspire,
and wayted still to compasse there desire.

The Passouer prepared.

The tyme att hand our Saviour willed some
to goe to th' towne, and take an upper roome
where to prepare ye Passouer that night
yt hee might take itt in 's disciples sight.
wch being doone they all assembled there
(I meane all those that his Apostles were)
Simon surnamed Peeter, Andrew's brother
Zebedee's sonns, John James, and John ye other,
Thaddeus, Phillip, Thomas, Bartlemeus,
Publican-Mathew, James sonn to Alpheus,
Simon of Canaan, and that traytor vile
Judas Iscariot was there supper while.
The houre once come, all things prepared then
our Saviour satt him downe wth all these men
(being his disciples) and hee thus did say,
I haue desired much to see this day:
yt I might eate this Passouer wth you,
my reason is. Hereby I lett you know,
yt I must suffer death ere twise twelue houres
and tast of that wch mortall things devoures:
till in my Kingdome wee shall eate itt new,
hencefourth this feast Ile eate not more wth you
Then giuing thankes hee tooke ye bread in 's hand
and breaking itt, sayd, hereby understand,
a lasting signe to euery age indeed,
my body must bee broken like this bread:
and least in tyme you should my loue forgett,
I call this bread my body, wch you eate.
ffor as by bread, is man aliue preserued,
soe are you kept from death, wch you deserued,
by this my body being broken here,
yt unto many might my loue appeare.
And as you that are many eate one bread,
soe are you but one body, I your head.
And as amongst these sonnes are unitye,
soe shall my church in one united bee.
And as ye head doth guide ye members, soe
will I direct my church wch way to goe.
Therefore by faith you must take hould one mee
for where I goe, noe mortall eye can see.
See yt wth you this Sacrament remayne,
untill ye tyme that I returne againe:
Remember now doe not your selues deceiue,
you shew my death euen by this signe I leaue.
Then hauing supt, hee takes ye cupp wth wine
and sayed. Behould my selfe wch am ye vine,
the wine indeed, I shedd my deare blood
for your refreshing, and your cheifest good.
This is therefore the promise wch I make
my blood is shedd for all my chosens sake:

The text sayth yt Judas loued not ye poore though hee had the bagg: yet hee was but a theife. Soe itt is to bee feared yt there are more of his nature yt are made bag carriers in there office, and yett are but theeues to the poore.

Here was the spirit of envy and couetousnes mett.

The wicked are quiet when they are confedrat against God.

Or the other Judas.

If any shall aske why I doe here seeme to adde by circumstance. I answer, yt I ayme att the true sence of ye words, and ye Fathers opinions of ye same, & yt this may giue the contented ye reason, why hee called ye bread his body, and the wine his blood, and to proue itt (as itt is) a Sacrament: by relation itt hath to his person. Simile.

Simile.

Simile.

Also, here is ye sence wch ye Fathers of ye church doe interpret itt to: & as the drift of the scriptures doe ayme att in the propheties of him concerninge this worthy Sacraments institution.

this wine I call my blood, and know you this,
ye here ye end of sacrificing is:
for all those Lambes and offerings of each kind,
wch haue to you by Moses beene assignd,
were types of this my offering once for all:
wch by there faith will purge both great and small
of all there sins, and make there soules appeare
before my father, holy, pure, and cleare.
Not your sins only but ye ages past
and all yt shall bee while ye world doth last.
My blood is full sufficient for to saue
all Adams seed from Satan, hell or the graue,
if all would but beleeue, wch will not bee,
for thousand millions will not credit mee:
only a few I haue, yt will take hould,
and most of those are in another fould:
yett they though stranger to my fould shall come
from euery part of th' earth, I gather some,
and those are these shall share my ioyes in heauen
by faith in mee, not by there proper merit.
Therefore take heed to lay faiths sure foundation
seeing that 's ye certayne pledge of your saluation,
haue faith aright. And thus you shall beleeue,
yt as this bread, and wine to you I giue,
soe I to you become incorporate
as is ye bread I haue, and you doe eate:
yett am I not diminisht by your feeding,
for still ye more you eate, the more I'me breeding:
and you become one body by that same,
adding more glory to my fathers name.
These are elected, ere ye world was made
and these shall haue ye hope, wch shall not fade.
Now this my blood doth witnesse, yt I giue
my life in loue, yt mortall men may liue.
as all yt were before you hoped soe
and were baptisd into my death as now:
and those yt are, and those yt shall succeed,
upon this seale, and spirituall meate shall feede.
ffor all are one wth mee and present still,
though now I'me subject to my fathers will.
Therefore see you accept of this my loue
seeing for your sakes, I left my throne aboue,
where I in glory satt: to stoope and beare
one earth ye vilest things that euer were,
mans sins, I meane, wch of my selfe am free
from all polution, as all men shall see.
Yea for your sakes, I suffer all ye shame:
you did ye fault, and I will beare ye blame.
Soe did my father loue ye seed of man,
yt for his sake ere since ye world began,
I haue beene offerd to appease his wrath;
and free man from wt hee deserued hath.
I am ye Lambe, ye first borne wthout spott:
therefore therefore lett this not bee forgott.
ffor this my blood doth seale my couenant now,
this testament I make to leaue wth you:
for by my death itt is establisht sure,
hencefourth to change noe more, but still endure.
untill my second comming, then it shall cease,
for then begins you euer lasting peace.
Drinke all of this: and looke you still remember,
wt loue, and thankes to God you ought to render.
Againe for those, yt dare soe much presume,
to presse unworthyly, and to assume
this Sacrament: and wth dissimulation
thinke only that ye outward shew of fashion
is all yt is required, wthout difference
wt bread hee eats: or where too't hath reference
or not beleeues but eates: or not discernes
my body 's there, or yt there by not learnes
to know wt hee must imitate mee in
not leauing yt his most beloued sin
Those yt maliciously are bent to ill
and follow one there wicked courses still
those yt noe conscience makes to [illegible]
there goulds, and pleasures, those yt still deuise
wch way to breake my churches unitye,
these though they eate ye bread: feed not one mee,
but mocke mee, yea and crucifie againe
my body soe, and these shall to there payne
find, yt this eating brings not there saluation,
but hastens one there swift damnation
these are but guilty of my death, and shall
not bee partakers of my loue att all
these are but wandring starres, for whom 's reserued
ye pitchy darknesse, wch they haue deserued:
these are but cloudes, wherein noe water stayes,
there light inconstant, there estate bewrayes.
These foame out there owne shame, and these rebell,
yett in my publike church all these doe dwell:
and these are those, yt soe unworthy bee,
these eate ye bread: but these pertaine not mee.

Of unworthy receiuers, such are all the reprobate, who only make a shew of yt wch is their duty, but doe not regard faith wch worketh by loue, wch is the fulfilling of the Lawe.

He drinkes the wine and tasts itt to bee good
but findes noe sweetnes in my pretious blood.
Yea many such there are, and shall appeare,
I chose but twelue, and one of those is heere,
one Sonn of Satan whereof those I chose for few
for I am euen betrayd by one of you;
yea one of you my frinds, and my election
already is working by ye feinds direction.
But for ye rest I earnestly haue prayd,
yt in their tempting they may haue such ayd
to strengthen them, yt though they seeme to fall,
they shall not perish: when to mee they call.
For Satan hath desired to winnow you
as wheate is sifted, and I lett you know
yt when itt comes you may a warning take,
and not your comfort utterly forsake.
But, Peter (sayd ye lord) when thou dost turne
strengthen thy brethren, comfort those yt mourne,
for now shall bee performed ye word of god:
ye Sheppard's slayne, and ye Lambes are strayd abroad.

One of you is a diuell.

Then they amazed thus replyed, Lord
wee are thy frinds, how can wee then accord
to doe ye thinges wch might thee harme procure
nay rather cruell death wee will endure
then wee should bee soe vile to doe thee wrong
for wee in loue haue stayd wth thee thus long
and should wee now betray thee: thinke not soe,
who is soe base this wicked thinge to doe.
Then eache of them sayd Master is itt I,
and Peter sayd wth thee Ile liue and die
rather then thou shouldst any whitt miscarry,
Ile fight while I can stand: wth thee Ile tarry,
though all men els forsake thee, Ile not goe,
but euen pertake of death wth thee alsoe.
Wilt thou, replyed our Lord: marke wt I say,
euen this same night for certayne er't bee day:
three tymes together will thy tongue deny,
that thou hast walked in my company,
yea this same night before ye cocke crowe twice ~~twice~~
thou wilt for feare of men deny mee thrise.
Then wilt thou know, yt it's not in power
to hould thy resolution: in ye houre
when darknes seemed to haue ye upper hand,
and yt wthout my strength, flesh cannot stand.
Whilst all are in amaze to heare this word,
one of ye men who sate wth him att bord
whom Jesus loued more then all the rest
leaned his head upon our Sauiours brest:
to this disciple Peter beckned soe
yt hee might priuily of Jesus know
wch of them itt should bee, of whom hee sayd
euen this same night ye Sonn of man's betrayd.
Our Sauiour then replyed, ye same is hee,
to whom I giue a sopp, will traytor bee:
wth yt hee tooke a sopp, and dipt into
ye dish, and gaue to Judas, saying goe
and make dispatch: doe wt thou dost intend.
But most of them did not know to wt end
hee spake those wordes: but thought hee should bee sent
to buy some things, that were conuenient.
Noe sooner Judas tasted of yt bitt,
but Satan entred into him wth itt:
and filld his hart wth rancorous enuious spite,
yt hee betrayd his master that same night.

Christ washeth his Disciples feet.

Then hauing supt, and euening waxing late,
our Sauiour rising up from where hee sate:
hee calld for water, and a towell then
to wash the feete of those poore fishermen.
Hee girds him wth ye towell hauing layd
his cloake aside, and stouping hee assayd
to wash their feete himselfe, and when hee came
to th' eldest man wch Peter was by name,
wch hee perceiud, and sayd, my Lord not soe
why shouldst thou unto mee this seruice doe?
Our Sauiour answerd, now thou canst not tell:
yett tyme shall come, yt thou shalt know itt well.
Then Peter sayd, should I yt am soe vile
sitt att my ease, and thou stoope downe ye while
to wash my feet: noe sure, yt Ile not suffer
therefore I pray thee doe yt same not offer.
wt, thou yt art ye only Prince of Peace
thou shalt not wash my feete, I pray thee cease.
The Lord replyd, if I doe thee not laue
besure yt thou noe part wth mee shalt haue.
If in my blood thou bee not washed heere
thou of my glory neuer shalt haue share.
Nay then quoth Peter: if the case bee soe
Lord not my feet alone pray thee doe
thou wash my hands, my head, and then shall I
bee cleane indeed: Our Sauiour made reply
hee yt already's washed ~~from sin~~ from his sin
needs haue noe water to bee washed in.
Now you are cleansed by my word of power
wch I am your only Lord and Gouernour.

yett

yett are not all of you: for washt by mee
for there is one wch will a traytor bee.
Soe hauing done hee satt downe in his place
and sayd, now will I shew you why this was.
You call mee Lord and Master, and it's true
for soe I am: and soe will bee to you.
Now therefore, if: as you haue seene mee heere,
I yt am Lord, soe humble doe appeare,
yt I haue not disdaynd to wash your feete,
how can you, bee high mynded, when you meete.
Therefore as I haue done, doe you likewise,
and wch of you soeuer thinkes to rise
in his conceite of greatnesse lett him bee
a seruant equall wth ye lowest degree.

Judas though hee were washt in water hee was not att all cleane from sin.

An example of humilitie

~~Note~~

1. O see ye admired uertues of ye Lord,
yt could such great humility afford
to lett us see: our duty in this action
himselfe not fearing, folish proud detraction
but euen himselfe our ~~[illegible]~~ patron doth propound
wt humblenesse in Christians should bee found.
Hee that's ye only heire of all ye Globes
satt not wth Triple crowne, and costly robes
upon a throne enamuld, and besett
wth all ye pretious stones ye world can yett
wth swords, and septers, myters, keyes, and crosse
to poynt out kingdomes, wch shall suffer losse
if soe their Monarchs will not homage doe
and come to crouch to him to kisse his toe.
Noe Noe hee's not of such a mynd you see
but all inclynd to meeke humilitye.

As Emperors and kings haue donne to the Pope.

Our Sauiour knowing all yt should succeed
hee made them sing a Psalme, and then wth speed
toward Mount Oliuett hee takes his way
and entring there a garden, thus did say:
sitt you all heere, but Peter, James, and John,
for they and I will pray our selues alone.
Then going somthing further wth these three,
hee sayd: abide you heere, and watch wth mee
for I must pray a while in yonder place
soe walking from them but a litle space
hee falls downe one his knees, and thus began.
O father deare, thou knowest as I am man
(the flesh is weake) wherefore I doe desire
to scape this cupp (of wrath) mans sinfull hire.
But yett o father wherefore came I then
my Spirit is willing yt I dye for men.
If it is thy will lett itt bee done therefore:
though for my life, I doe thy Grace implore.
wth that hee rose and found these three asleepe
awake sayth hee is this ye watch you keepe.
Arise and pray least tempted soe you fall
into his snare yt would deuoure you all.
wth yt hee went ~~against~~ and prayed soe againe
through earnest zeale, increasing in his payne:
yt in a conflict twixt ye flesh and Spirit
wth earnest loue yt man should sure inherit
the joyes of heauen, wch by this meanes must bee
accomplisht by none els but only hee.

Noe mortall is able to conceiue ye exceeding admirable loue of this our redeemer in this acte of suffering: how many thoughts confound besides the paine itt selfe.

And now ye tyme is come itt must bee done
as was appoynted by ye holy one
And feeling payne, wch Man deserud to haue
for his offences: as Justice first did craue.
Seeing hee must dye to rescue such as those,
who notwthstanding were his deadly foes.
Considering hee must bee ye sacrifice,
one whom ye Law, and Gospell both relyes:
and Death as't were wth fatall blow
ready to strike, all these concurring soe.
His Innocence, against Adams guiltinesse
his fathers wrath for mans unrighteousnesse.
His loue to man, and hate to sin conteined:
his vitall vigour as of those bereaued,
encreast more ~~[illegible]~~ earnestly wth ardent heat:
and brought him to an agony in sweat,
wch through ye pores of his most pretious skin
did drop like blood a sanguin humor then:
and teares wthall in such excesse abounded,
as from ye heart yt is wth [illegible] wounded.

The wrath of God wch hee endured is soe unexpressible terrible that mortall man cannot comprehend a description of itt.

Then praying as before; an Angell came,
and brought him comfort in ye fathers name,
soe rising: went to Peter, James, and John;
and found them carelesse sleeping euery one.
wt not one houre (sayd hee) can you awake?
wth mee in prayer a litle paynes to take,
why are you heauy in this fatall day,
awake, awake, tis tyme to watch and pray.

Simile.

Then turning backe againe, hee kneeled downe
and prayd once more as formerly is showne.
Soe coming backe hee found them sleeping still:
nay now, sayd hee: sleepe one and take you fill.

His

His apprehension.

With yͭ came Judas and his cruell route
who being formost bad them not to doubt
but hee would find him; for with swords, and staves,
with bills, and halberts, lances, pikes, and glaves
torches and lanthornes, brands of flaming fire
they all approach: Our Saviour did require
whom t'was they sought, Jesus wee seeke sayd they.
I am yͤ same (sayd hee) it's I, (I say)
noe sooner sayd our Saviour I am hee
but all there hammes were buckled suddenly
noe further could they passe but from him came
and one there backs they tumbled every man.

Note.

1 Observe this power, whose word confoundeth those
that came to take him being his mortall foes.
Hee could Elias like have calld for fire,
draw hee sayth have had att his desire
Legions of Angells, or have strucke those blind
like Lots door, him soe they should not find. — Gen: 19

1 But see yͤ love, which passeth mans expression
suffers these wretches, for soules transgression,
to rise againe: to come and apprehend
his sacred body, though they sought his end,
this was his will, to show all us thereby,
that which hee suffered, itt was willingly.

With now, quoth they: what can our leggs not stand
have wee not sinewes in them to command:
this is his deed, gett up, come wee'l assay
to take him with us ere wee goe our way
Coming up they came to him againe
whom seeke yee (sayd hee) they replyed plaine
Jesus of Nazareth, I am sayd hee
that same you seeke for, if you seeke for mee
lett these depart, then Judas first of all — Alleaving his disciples.
layd hands on him, and did him Master call
and kissed him: hayle, hayle, quoth hee, my Lord
the company noe sooner heard that word,
but one our Saviour they layd wicked hands
and hale him thence, and bound yͤ Lord in bands
with Peeter seeing quickly drew his sword
and smote one's eare of ere hee spake a word
Our Saviour saw't and healed yͤ eare againe
and sayth hee lett thy sword in its sheath remayne
for those that take yͤ sword, by itt shall dye
Dost thou not know that I could instantly
pray to my father who would quickly send
twelve Legions of his Angells to defend
mee from my foes:~ But how shall I fulfill
the foreappointment of my fathers will.
Then sayth yͤ Lord, why tooke yee mee not when
I in your Temple preacht before all men
but now, as if some theife that from you ran
with swords, and staves you seeke a harmelesse man.
But wherefore aske I:~ this still yͤ same
yͤ Prophets witnessed before I came.
Soe all his schollers fledd away and left
him, in his enimyes hands of peace bereft
they hale him thence unto yͤ citty gate
wherein noe sooner entred being late
but one young man whether hee heard his voyce,
or suddenly awaked with yͤ noyse
start out of bedd, unclothed, but in a shirt,
and ran to Christ barefooted through the dirte:
which when yͤ souldiors saw, they caught him fast,
but hee forsooke his shirt, and fledd att last.

Peeters Deniall.

Away they ledd him bound to Annas first
and Peeter followed soe farre as hee durst
then comming to yͤ hall, hee did desire
to see yͤ end, and satt him downe by th' fire

Annas sent him bound unto Caiaphas, Caiaphas to Pilate, Pilate to Herod, and Herod sent him back againe to pilate to be condemned.

Then sayth a damsell, this man I have seene
hee hath in company with Jesus beene.
Nay nay quoth Peeter I am not yͤ man
you take mee for: you are deceived then. — 1. Deniall.
Againe another sayth to Peeter there
thou art one of them. Peeter yett for feare
sayth, nay: I am not, neither can I tell
of what thou talkest, nor where hee doth dwell. — 2. Deniall.
Then shortly after came another mayde
who standing by yͤ fire, to Peeter sayd
thou alsoe art of Jesus companye
for even thy natiue speech betrayeth thee
from Galilee (quoth Peeter) now I sweare
thou dost mee wrong, I never saw him there. — 3. Deniall.
with that yͤ cocke did crow, as Peeter swore
and Jesus turning looked backe therefore
Then Peeter instantly did call to mynd
that our Saviours speaches true did find.

Cox

Soe forth hee went, and wept exceedingly
that through weaknesse should his Lord deny.

Note.

1 Oh see wee here in Peeter which wee are
the strongest of us being left in Satans snare
how soone wee fall forgetting what wee owe
denying, and defying what wee know.
Peeter that lately promist to partake
of all estates, yea death for Jesus sake.
Denies him now upon supposed danger
and makes himselfe unto yͤ Lord a stranger
soe fearfull are wee: wicked flesh is frayle
for without Grace wee never can prevayle.

x Annas yͤ Preist (itt seemes not willing then — x Jesus accused
to heare the matter) sent him by the men
that brought him, bound to Caiaphas his sonn
that hee might doe the deed that must bee donn
The preists and Elders for false witnesse sought
in vaine, untill att length two men were brought
that sayd: wee heard him speake in words thus playne
that hee could both destroy and build againe
in three dayes space this Temple of the Lord — John: 2. 19
thinke you that this is not blasphemous word~
what canst thou say (quoth Caiaphas) is this true
speake for thy selfe, and for thy doctrine new.
But Jesus standing silent all the while
as not regarding what his foes compile:
the cheife preist raysed himselfe immediately
and sayd: I charge thee that thou tell mee hye
but by the living god discover right
if thou beest Christ sonn to the god of might.
Thou hast sayd true, replyed our Saviour then — Mark: 14. 62.
neverthelesse when I returne againe:
sitt shalbee in the clouds, where you shall see
the sonn of man in power and majestye
on gods right hand. The preist amazed begun
to rend his clothes, as if hee were undone
and sayd wee need noe more, what thinke you all
now you are witnesses both great and small,
the people sayd hee worthy is to die
for wee our selves have heard his blasphemy.
Then did the rascall sort in scornefull wise
besmeare with spittle all his face and eyes
smote him with fists, and bad him prophesie
what was his name that dealt soe cruelly.
The morning come to Pilate they him drew
to have him judged according to their Law
(I meane the people) for the preists the while
refusd to goe least they themselves defile
against the passover; Pilate meeting them
sayd, you that live here in Jerusalem
what is your cause against this man you bring,
some sayd hee called himselfe the Jewish king.
others if hee offended not then wee
should not have come for judgment unto thee.
Pilate replyed: take him your selves and doe
what ere your Lawes and customes leads you to
the Jewes returned this answere, it was not fitt
nor by our Law may wee in judgment sitt,
wee but accuse him if thou lett him goe
thou art not Caesars freind, if hee but know
for hee hath sayd and wee have heard itt well
that hee himselfe is king of Israell.
Then Pilate sayd: what sayst thou of this thing
speake tell mee now, art thou that Jewish king
Our Saviour sayd: what did they tell thee soe
or of thy selfe alone dost thou itt know:~
Am I a Jew, quoth Pilate:~ how can I, — Pilate a ffrenche man borne.
thy pedegree, or thy descent descry
thy country men have brought thee to my state
and they alone doe thy distruction threat.
what hast thou done: come one and tell mee now
for I have power to save as thou mayst know.
I know thy power, replyed our Saviour then
and whence itt is imparted unto men
but here I tell thee were not to thee given
thou hast noe power of mee except from heaven.
Besides I say that if my kingdome were
but of this world, I should not need to feare
for all my servants would in my defense
fight with my foes to guard myne innocense.
This is yͤ cause that mee from heaven did bring
that to yͤ world I might declare this thing
for this is truth: Then Pilate made reply
what is yͤ truth, thus much thou'lt not deny
but that a king thou houldest thy selfe to bee
which derogates from Cesars dignitye
with that yͤ preists againe began to say
nay more: hee doth forbidd that men should pay

(tribute

tribute to Cæsar: Pilate asked then
if hee belonged to Jerusalem
or Galelee for when they tould this same
yt hee from Herods jurisdiction came
hee sent him bound to Herod (who had thought
our Saviour would some miracles have wrought
att his request) which Herod much desired
and after many things hee oft enquired
yett not a word our Saviour answered then
neither for Herod, nor his Noble men.
The Priests yt went accused him to ye king
yett hee as dumbe would say noe kind of thing.
Then Herods servants, worshipt him in spite
and stripped him and clothed him in white
and sent him backe to Pilate saying thus;
wee find noe fault in him you sent to us
Now Pilate when hee saw him, tould them playne
yt Herod sent him uncondemned againe
and sayd, I find noe fault wth this your king
therefore after your custome I will bring
him forth to you yt you may scourge him soe
and then I counsell you to lett him goe.
Nay, nay replyd the Priests: wth one consent
lett loose yt Barrabas, and wee r content.
Then Pilate tooke and caused him to bee stript
and bound unto a piller to bee whipt
wth rodds and lashes till ye blood most deare
in purple drops did on his skin appeare
till all wth [illegible] his precious blood
like springs abounded where our Saviour stood
scarce any part unwounded or bereft (?)
wth this deare suite which from his veynes were shed
Wch having done hee thought t'appease them all
and brought him forth into ye judgment Hall
arayd in purple: and a reed in's hand
upon a scaffold there hee makes him stand.
And sayd, Behould ye man whom here you brought
Behould ye man, whose death you falsly sought
Behould ye man, in whom noe fault is found
Behould ye man, whom whipps and scourges wound
Behould ye man, whom king seekes to kill
Behould ye man, continues patient still
Behould ye man, wch you doe most dispise
Behould his scourging will not yt suffise
Behould ye man and lett your hearts relent
Behould ye harmlesse man and Innocente
Behould ye man, this is too much hee hath
Behould his griefe, and cease your spitefull wrath
But they replyd, not soe, this is not all
itt is to have him crucified wee call.
Then Pilate sayd, wt will you crucifye
your king, ho not, you deale too cruelly
Ile lett him loose seeing his offence is least
yt you may keep your custome att this ffeast.
Now whilst ye Priests did move ye people thus
to say: lett Barrabas now loose to us.
soe all agreed they cryd wth might and mayne
loose Barrabas and let's have Jesus slayne
lett him bee crucified, soe lett him dye
wee would hee cannot dye to shamfully.
During this tyme ye morning had begun
to shew ye day by ye rising of ye Sunn,
and Pilate wife sent thus to him to stay
and not give sentence to make Christ away
for sayd shee, I have suffered many a thing
concerning Christ whom they call Israells king
have thou not hand in's fatall verdit giving
but seeke all meanes to keep yt Just one living.
Then Pilate seeing hee could not prevaile
but yt the people gan by force t'assayle
and take Christ from him, hee commanded there
to bring a towell and some water cleare.
Hee Pilate standing up, sayd thus, O men
take this your king, and crucify him then:
for I cannot condemne wthout offence
therefore I heere pronounce his Innocence
and heere Ile wash my hands yt you may see
yt of his blood I will not guilty bee.
Hee all ye Priests and people cryed then
his blood bee on us and our children
lett him bee crucified most shamefully,
and as a malefactor ought to dy.
Then tooke ye souldiers sharpe and pricking thornes
and made a crowne and then wth mocks and scornes
they crowned our Saviour, blood fouling his face
and smite him wth there fists, then in ye face
besmeerd wth spittle, beaten, blacke and blew
his skin all gord, of lamentable hue
they take his purple roabe, and put him on
his owne clothes wch hee had when they begun.

Pilate and Herod were made friends by this.

This Barrabas was a robber and was att that tyme in prison.

Pilats wife dreamed of Christ his innocency.

A sentence wthout any reason.

Soe his blood was upon them and their children.

Heere is yt prophesy of Esay fulfilled, viz: hee endured shame and spitting etc.

Judas hanged him selfe

Immediatly

Immediatly, when Judas saw this thinge
yt unto death they would his Master bringe
repenting sore, hee grew soe desperate
& coming to ye rulers where they satt
hee sayd heere, take your mony, I repent
in yt I have betrayed yt Innocent.
But they replyed wt need have wee to care
say as thou camest such shall bee thy fare
see thou to that, thy case is nought to us
if hee were neere soe good or virtuous
Hee Judas casting downe ye mony there
went forth: But whether Satan did appeare
and did entise him or yt thus hee thought
I am ye cause yt hee to death is brought
I am ye very first beginner of his woe
my wretched mynd conspired his overthrow
my coveting of mony brought mee to itt
and my deceitfull hart did bid mee do it.
I have rewarded him wth treason, and
before his face how have I power to stand
how can I looke my fellowes in the face
nor can I yett escape by shifting place
~~[illegible]~~
where shall I run, how shall I scape by flight
how can I stay in any mortalls sight
how shall I hide mee but my conscience tells
mee, yt I have deserved a thousand hells.
If from my country, if to other lands
I run, yett there mee thinkes my Master stands
before my face, saying Judas why dost thou
unto thy master such rebellion show!
is this my recompence for all my love
I shewed to thee, yt thou dost traytor prove
forgive thee not yt cannot bee, thy sinn
is soe extreame: thou canst not pardon winn
But Satan seeing Judas thus revolve
not knowing, thus perplext, wt to resolve
hee comes and sayes: O Judas heare thou mee
Ile tell thee how thou mayst in quiet bee
take there an halter, follow my directing
thou art afrayd, come, come, stay not deferring
but goe and find a tree for thine intent
and hang thy selfe and end thy punishment
abide not thus in torture, never stand
to thinke to have forgivenesse att his hand
thy sinn's soe great, yt if thou wish to live
bee thou assured, God will thee not forgive
therefore dispatch. wth yt goes Judas straight
and make his necke feele all his bodies weight
Hee being dead his body burst in sunder
as if hee had beene ript, wch made men wonder
for all his bowells tumbled on ye ground
and nothing but his empty carcasse found.

Repentance wthout faith robbs God of mercy: faith wthout repentance robbs Gods justice: one breeds presumption, the other breeds dispaire.

The circumstances of Judas his temptation.

The danger of a guilty conscience is fearefull, and the cast desperate, for ye fact donne, yt place where, the person who, the manner how, the cause wherefore: and all the circumstance of every part is present in the eye continually. Then the divell seekes ye advantage of a wretched soule to make itt despayre.

Judas sinned more in yt hee did despayre of Gods mercy then in betraying his Master, as did Cayne.

The Crosse, and crucifying

Meane while these things were doin, some busy were
to make ye crosse, and some are digging there
where itt should stand, and all are some wayes bent
wth studious care his griefe still to augment
and more to adde affliction to his woe
his heavy crosse upon his backe they throw
and where as murtherers and theives obtaynd
that favour, or some friends for them had gaynd
they should not beare ye engine of there death
seeing itt sufficed to loose there life and breath
yett most dispitfully on him they lay
more then his weaknesse well could beare away
Now sentence given in arage they thronge
and carried him to Calvery along
in cruelst manner yt they can invent
they dragg our Saviour, though most Innocent
in such inhumaine sort they now shew
beating him wth there fists yt scarce can goe
wth staves and truncheons strike they on his head
yt of a sound hee falls amongst them dead
then up againe and on his feet they sett him
againe wth shamlesse cruelty they beat him
but seeing him soe faynt, hee could not stand
they meet one Simon, whom they did command
to take ye crosse and beare itt to ye place
of Golgotha where to they each apace.
Then from ye citty many folkes did hie
to see this Innocente wth sinners dye
and many women there assembled,
our Saviour mother to have comforted
and others did bewayle his death, then hee
perceiving sayd, why doe you weepe for mee
weepe not you daughters of Jerusalem
for mee, but for your selves, and weepe for them
yt are your children for ye tymes att hand
and yt your sonnes shall feele and understand
wherein itt shalbee called a happy thinge
for all ye barren, wch not seed doe bring

yea

that wombe
yea blessed, wee shall people say
yt brought noe sonns to see this dismall day
then shall your offspring call ye hills to hide
them from ye terror wch they must abide
yea they shall wish ye rocks to tumble downe
one them to save them from ye Judges frowne
If they doe thus whilst they are greene and young
wt will they doe when they are old and strong
shall not ye dry tree bee fitt fewell made
when it's thus wither'd now being in ye blade
Thus came they to ye Mount of Caluery
unto a place where dead mens skulls did lye
where they not soone gott him but begun
wth violence an rage one him to run
like as ye Tyger, Leopard, Woolfe, or Beare
his pray soon killd doth all to peeces teare.

And ye paps yt never have suckt.

Note.

Stand still good Christian: lett us now beehould
these wicked Jewes shew all ye spite they could
for now did Satan seeke to satisfie
his long-bred mallice by theire cruelty
yt soe hee might extinguish all ye glory
of this our Lord [illegible] story
and now in these yt were his limbs hee showes
ye utmost of his wrathfull furies blowes.
They rent his garments from him strip him quite
of all his clothes in all ye peoples sight
saving a napkin, or a sory cloute
wth wch they bound his privy parts about
they threw him downe and rackt him all in length
and stretcht his armes abroad wth all there strength
whilst others brings ye nayles of Iron, wch
they drive quite through his hands wch they soe stretch
into ye crosses armes yt Iron went
wch cannot but his pretious sinews rent
againe another nayle through both his feet
from whence did flow yt pretious blood soe sweet
this being donne they reare ye crosse in it's stead
and him wth all on't upwards wth his head.

A consideration

See see deare freinds beehould a woefull sight
consider well, this same most dolefull plight.
who's this, yt's soe besmeared wth blood and torne
who's this yt they have crowned wth pearcing thorne
who's this, whose temples sheds such bloudy streames
who's this, yt hee doth beare such cruell thinges
who's this, yt's nayled by the hands and feet soe fast
who's this, yt's tortured thus to breath his last
who's this, soe masacred hee can scarce bee knowne
who's this man that scarce a freind dare owne
who is his father, wt was his offence
who's this that beares all wth such patience
who is itt that hee suffers them and's meeke
who is this same: come wee will further seeke.

The Author to all readers.
Question.

A meditation

Here then I stand att gaze: but to admire,
att that whereafter I soe much enquire
Not Josephs sonn, although his wife did beare
this is not man alone, wch they soe teare:
Nor is hee God alone, for Maryes sonn.
Nor to his Godhead was this mischeife donn.
Nor was his manhood able to sustayne,
that most intollerable woefull payne.
Nor was hee soe devided yt the one
should quite depart and leave his soule alone.
Nor was hee soe united, yt his death
could have not power to take life and breath.
Nor did his Godhead die, nor was hee left
in body, nor in soule of life bereft.
Nor had hee ought offended in his flesh,
yt for his fault his wound should bleed soe fresh.
Nor doth hee suffer heere soe patiently;
because hee knowes hee had deserved to die.
Nor is hee wthout freinds though seemes forsaken:
now lett us know, and lett's not bee mistaken.

A declaration

This is heavens heire, yt one, and only Sonn:
wch was begotten ere ye world begun.
This is ye word, by whom all things were made:
and att whose word ye earth and heavens shall fade.
This is that word, wch did appoint that seed:
wch should bee sent, by whom mankind is freed.
This is that word, wch when Tymes fulnesse came:
appeared yt promised seed of Abraham.
This same is Jacobs starr, yt Sion myld
of Judaes Tribe, this Davids Lord is stild.
This is yt Lambe, yt sacrifice for all:
and this Immaculate, wee Jesus call.
This is that womans seed, wch should appeare;
yea this is God and man wch hangeth heere.

Question.

How comes itt soe, yt hee should suffer this:
wt can these Jewes say, hee hath donn amisse.
hath hee not beene obedient to ye lawes,
wt doe they then affirme to bee the cause
hath hee not offer liberty to them all
hath hee not healed ye paynes of great and small

There

that hee not sought those yt have gone astray:
and strove to bring all Israell to there way
why should hee suffer then wth such despite
seeing hee to show them love did soe delight.

An admiration

Oh that's ye cause, wch noe man can expresse
that Love is itt wee cannot but confesse
nothing but Love made him forsake his throne
who being equall wth ye Glorious one
in Majesty, in Power, and Lordshipp too
to whom ye Spirits of all ye Angells bow
whose habitation's in the heavens height
whose throane's unperceivable of mortalls sight
whose wayes are unapprochable of man,
seeing wch such none attayne them can
whose holinesse is even soe pure, and such
as is to cleare for any sinners touch.
who might command and in an instant all
should bee consumed upon this earthly ball:
whose smile reviues, whose frowne can split in sunder
ye hardest rockes: whose voyce is like to thunder.
who holds ye Spheare and turns them att his will.
who makes ye Sunn goe backward, or stand still.
who stills ye waves, and makes ye fine coole winds:
yett from ye crosse will not him selfe unbind,
and wch his Love made him forsake his seate:
to undertake for Man this taske soe greate.
Mans sinn, his fathers will, and his great Love
made him forsake his royall throane above:
to th'end yt by his payne hee might redeeme
that Adams seed hee did soe much esteeme
To shew to us ye ouglinesse of sin
whose heynousnesse could not have ransomd been
wthout that precious bloodshed of the Sonn
of that Immortall-ever-living one:
wch could not bee effected, but by this
to bring mankind unto eternall blisse
Besides yt man may know yt is was more
now to redeeme then to create before.
Hee here, wt hart of flinte can say't beeleeve
yett sees his paynes for itt, and never grieves:
and knowes yt our desert, did soe incense
ye wrath of God, to punish our offense
in such a measure, as noe Mortall wight
could live, to beare wt hee deserved by right.
Then seeing in Love, ye very Sonn of God
should stoop to the stripes of yt avenging rod
of Gods feirce wrath (as if hee should have sayd)
upon my backe lett all ye blame bee layd
lett mee bee counted him yt soe did sin,
that by my stripes, Man may forgivenesse win:
though man bee of all vertues destitute,
my righteousnesse to him I will impute.
Hee shall bee holy by this acte of myne,
wch in his hart I will thus Grace confine:
though I am pure, I'le beare his fault away:
and in his soule my righteousnesse shall stay.
Thus did his Love, for us deformed by sin,
to make us blest, hath hee accursed been.
Hee tooke our greife, and wth his stripes are wee
healed, from all our wretched misery:
ffor hee alone hath in ye winepresse trod:
and hee alone endured ye wrath of God,
in him alone is Justice satisfied:
yea and in him is Mercy ratified.
This must wee firmely trust in, yt wee may
have comfort in his mercyes even for aye.
Upon ye crosses head did Pilate then,
write this same title to ye sight of men:
this Jesus of ye towne of Nazareth
is that King of the Jewes here put to death.
The Preists perceiving it sayd, this wee'l refuse
write, but hee sayd him selfe was king of the Jewes.
But Pilate answered, wt Ive write shall bee
nor shall itt now bee altered by mee.

Hee suffered willingly, as man sinned willingly.

ffor god did create all wth a word; but not redeeme wth a deed.

Note.

In Hebrew, Greeke, and Latten letters all
this writing proprietys whom Christ should call.
That Jewes and Greekes and many other Nation
should come to Christ to seeke for there salvation.
Then did ye souldjers part his mantle there
and each of them a quarter out did teare:
but Lotts they cast to see to wch of them,
his coate should fall wch was wthout a seame
for thus sayd they itt's better to bee soe
yt one may have itt all, seeing itt will doe
noe good amongst us if 't bee rent in twayne
but lett itt whole wth one of us remayne.

Psal: 22. 18.

Note.

Beehould wee thinke these men in vile estate
yt shard Christs garments, wch hee wore of late.
Yett wt may wee thinke of ye Schismatikes
yt seemes to teare his body: being quicke.
That teares themselves off from ye church of God,
and from ye kingdomes where itt hath abode:
and from ye doctrine of obedience,
not caring unto whom they give offence.

These are all Schismatikes.

The church is noted to consist of true and false Christians: the church visible I meane. Now heresies and errors doe arise to this end, and are permitted to manifest and approve those

That

That forge them selues inventions of there owne
wherby soe grevous Herisies are sprong
as doth abound: these are farr worse then them,
yt would not teare his coate that had not seame.
Yett this obserue, his outer cloake they rent,
but not his coate, soe by ye same is ment:
yt though his Church that's visible is torne
by diuers Sects and Errors lately borne.
Yett still his inner garment is ye same
yt was compos'd in ancient Abraham:
his faythfull ones whom hee esteemes soe deare,
yt next his skinne, hee alwayes seemes to weare.
his owne elect: shall still agree in one
and not bee alterd by devision
though tymes and lawes may change, yett his elect
through loue in unitye, hee'l still direct.

Then did ye Rulers, and ye rascall sort
deride his miseryes, and make them sport:
to see him tortur'd: saying lett vs see
if thou canst saue thy selfe wee'l credit thee,
thou sayst, thou canst saue others. Now doe this,
come downe from thence, and wee'l say true itt is
thou puttst thy trust in God: now lett him saue
thy soul from death, if hee thy life will haue.

Now att that tyme, and in ye place where hee
was put to death, itt fortun'd there to bee:
two certayne theeues judg'd to bee crucifi'd
whose crosses also stood one either side,
for in ye midst our Sauiours crosse was sett
to make ye world thinke his offence was great.
For of all kinds of death ye most accurst,
was to bee crucifi'd: and held ye worst,
and all there spite whereby they shew'd disgrace
was thus, to put him in ye cheifest place.

One of those theeues burst out in rayling tearmes
and charged Christ to saue them of there harmes
but th'other thus replyd, fearst thou not God
seeing wee beare his just revenging rodd
wee haue offended and deserued today
and haue good cause to suffer patiently.
But this same man, though hee did not amisse
yett they repay his loue, and cruelty wth this:
then turning to ye Lord, thus sayd hee,
Lord in thy kingdome pray thee thinke one mee.

Our Sauiour hearing sayd, truely I say
yt euen in Paradise wee'l meet this day.

Note

Obserue heere One, and none but only hee
whose late repentance could accepted bee.
One least yt any should despayre in sin,
or cast of hope his sauing health to win.
And yett but One, least any should presume:
deferring tyme repentance to assume.
A warning for vs all, for god ye sayes:
wt tyme soe ere a sinner leaues his wayes,
I will forgiue him in ye very course:
hee hath not put repentance in mans power.
Therefore hee haue example but of one
seeing wee are prone unto presumption.

Note

Our Sauiour seeing all there mockes, and mowes
ye scornefull bowing knees, impudent showes
of all despite, yt ere ye rascall sort
could then deuise: making his greife there sport
and all ye wrong enuy could inuent,
they belch against ye holy Innocent.
wt doth hee say that while doth hee not threat
revenge upon them for there rage soe great?
O no, but prayes: Oh father deare quoth hee
forgiue these men there cruelty to mee:
for sure they know not that they thus offend,
neither perceiue they wt thou dost intend:
there eyes are blinded and wth hould soe
that they haue not a sence of wt they doe.

By this tyme neere to twelue a clock itt drew
when one ye sudden such a darknesse grew,
soe yt ye Sunn did seeme to leaue his shine
as if some hand did all his beames confine
wthin her bosome: and ye Moone began
and turne hee red wch had beene palle and wan
the lowring clouds soe low did seeme to fall
yt pitchy darknesse ouerspread them all.
Then did our Sauiour say wth voyce most hee
Ely Ely Lama sabachthani.

Note

wt mortall man is able to expresse
the thousandth part of this his deepe distresse.
wt god forsake his Sonn yt cannot bee.
my God, my [illegible] father, yea my power quoth hee)

those yt are the true Church: and those yt
depart from the truth. are sayd to rend them
selues of from the Church, and to deuide itt
as these did the garments of or Sauiour.
And of these are all backsliders to popery
and hensfonglish Brownists. and like=
wise many others.

This question seemes to bee a token of an
intollerable payne & in a manner desperate,
but not yt hee despayred, neither David
whose prophecie itt was: but to ye world
shall
they

Shall death deuoure my soule: shall itt bee left
of all thy wonted comforts quite bereft.
shall I yt am thy Sonn bee judgd forsaken.
seeing for mans sake I'me plagued and ouertaken.
shall I bee thought to bee a sinfull man.
and weake. because I seeme not wth stand
these silly instruments of Satans power;
but suffer death my body to deuoure.
Seeing it's thy will, and next thy my loue
wch makes mee for Adams sake these torments proue.

Methinkes I heare yt blessed Spirit reply
to giue him comfort in his agony.
and say: bee of good cheare, for still I stand
ready to keep thee in my powerfull hand:
I am united to thy manhood soe
that though I feele not payne, I le not forgoe
thy flesh though dead, but when itt falls to sleepe,
yett will I watch itt, and itt safly keepe
and though thy humayne soule bee seperated
yett in thy body'tt shall bee recreated
as well thou knowest, and therefore take good hart
for from thee neuer meane I to depart.

Thee souldiors mockt him still, and sayd, letts see
if by Elias hee shall holpen bee.

But hee perceiuing yt his mother then
stood by ye crosse wth Mary Magdalen
and Mary Cleophas wife and John th'beloued
his fainting soule and dying senses moued
and lifting up his voyce: woman sayd hee,
Beholde thy sonn, lett him yt stands by thee
bee as thy stay, and as my younger brother
soe from yt day John kept her as his mother
and tooke her to his house, and did prepare
wt shee had need of, wth a sonn like care.

These things being donn and euery thinge fulfild
for wch hee came, and ye father willd
hee sayd, I thirst: then one of them was there
wch brought to th'feild a pott wth vineger
and hearing him complayne of being dry
hee tooke a spounge, and dipt itt hand by
and hung the same upon a staue or reed
soe lifting itt unto our Sauiours head
who tasting itt refused yt gally drinke
and therewthall his head began to sinke.

Then wth a faynting voyce, hee sayd, it's donn
I haue obtaynd mans full redemption
or thus, I haue performd yt worke of grace
ye soules of those yt sin did soe deface
shall by beleife in these my meritts past
bee now att peace wth God while th'heauens shall last.
For now I haue donn all that was fore tould
by all ye prophetts and ye fathers old
and all is donn to mee, wch was declard
I haue endured wt crosse hath beene prepard
in mans behalfe, this haue I suffered
and as my life is. Itt is finished.

Then lift hee up his voyce, and thus did cry
Father receiue my Spirit. for now I dye
into thy hands, my soule I doe commend
to keep, and rayse as thou didst first intend
Now hauing spoken thus hee bowd his head
and from his body soe his spirit fled.
And for ye tyme of day when this was donn
itt was ye tenth houre in our afternoone.

Imediatly besides ye darke estate
of th'Sunn and Moone that shone soe faynt of late
ye very earth did quake, and Mountayns shooke
and euery liuing thing agast did looke.
The roaring Sea was in a fearfull plight
and things unsensible did breake and split
ye very graues were opened and ye vaill
ye very temple rent as if't would fall.
Euen of ye Temple rent as if't would fall soe

That Nature't selfe amazed to see itt soe
wth darke agreed ye secret cause to know
but neither of them had ye skill to tell
from wt great motion: this strange thing befell.
Therefore to God ye father Nature cryes
wth shrikes and sighes, and water blubberd eyes.
How comes itt Lord (quoth shee) my mountayns strong
and trees doe rent and tumble downe along.
That glorious day starr wch thou madst for mee
to guide ye yeares, and lett thy creatures see:
and eke his sister ye same Queene of th'night
are dim and red but yeeld not any light
the powers celestiall stand as in a pause
but why this is I cannot find ye cause.

Arte also sayd, my Lord, thou hast mee sent
in former tymes to those yt did invent
ye frame of this thy house, my rule and square
and other tooles did helpe for to prepare
that

they seemed to bee forsaken of God. And in regard that the punishment of sin yt was then upon Christ in such seuerity, as it should haue beene on all offenders, hee seemed to himselfe to bee forsaken of God.

That is from the body: for hee dyed as concerning the flesh, but hee quickened in the spirit.

The sword of sorrow peirst her hart.

Or wine mingled wth myrrh or gall.

This wee understand by these words itt is finished: as if hee had sayd soe, but not yt hee did say soe.

In regard of his corporall life, but not in respect of his god=head wch neuer can dye.

The Jewes day begins att sixe in the morning, soe that there ninth houre, is our three of ye clocke in the afternoone.

Prosopopeia.

Consider this fiction, how that Nature could not find by all her philosophy the cause of this earthquake: for itt is sayd that itt was a generall thinge through the whole world.

God endoweth man wth all good Arts, as hee did Bazaliel & Aholiab for the tabernacle, & Hiram of Tyrus for the building of the temple.

That edifice soe excellent and large
where thou didst dwell, and itt was in my charge
to rayse those sumptuous Churchs, and battlements,
and spires that seemed to touch the Elements
then thou wast pleased: but now, to all mens wonder
those joynts disjoynted; the walls are split in sunder
the hardest marble stones are rent in twayne.
Oh why will thou my workmanshipp disdayne?
for from the topp of all the Temples vayle
it's cracked unto the bottome, and doth fayle,
I feare that itt will fall: but all my witt
cannot attayne the secrett cause of itt.
The Lord replyes: to Arte and Nature thus
content your selves, the cause proceeds from us
The greatest thing that ever yett was done
is now accomplisht by myne Only Sonn
as all these wonders witnesse, which are wrought
even in this instant, he to death is brought;
the senslesse creatures tremble att this thing
because they know itt is their Lord and king
that suffers death. Behould the stones and trees
doe rent their harts, the Massy Mountayns flees
for feare of vengeance, and to see him dead
the Sunn is darke, the Moone doth blush soe red
loe all things els are in this frightfull case
to see this deed, and's feard to show their face.
Yett wicked wretched man doth not perceive
that he doth life itt selfe of life bereave:
and that for him, wee suffer all this shame
he did the fault my Sonn must beare the blame.
And that our love to him is cause of this
seeing by this worke wee bring him unto blisse:
much more insensible of itt as he
then either earth, or Mountayne, Stone or tree
Therefore unto Mans shame these burst in sunder
feeling the secrett vertue of this wonder.
Now then content you, Nature there is blind,
nor can Mans arte this admiration find.
Our Saviour being dead and all att rest,
the light began to shine, and the earthquake ceast
The souldiers seeing all and being affrayd
lift up their voyce and praysed God, and sayd,
now certaynely this man was just and pure
the very Sonn of God I would him sure.
Others there were also which when they saw,
what things were done, being stricke in fearfull awe
of Gods displeasure for't in tyme to come
smote one their breasts, and sadly walked home.
Then came one with a javelin in his hand
unto the place where then the crosse did stand
seeing our Saviour dead, he pearst his side
making therein a wound both deepe and wide:
wherout did issue water mixt with blood,
and John the disciple saw itt as he stood
Now seeing that the Jewish feast was nye
they were commanded to goe instantly
and take the bodyes downe, and soe to lay
them in the grave before the Sabath day.
for when the souldiers came they found the theeves
not fully dead, and parted with their lives
therefor with halberts they did breake and cutt
their leggs that soe they might them quickly shutt,
but Christ being dead as here is sayd before
they pearst his side, but touched him not more.

It is noted that the Philosophers and Poets and Soothsayers could not find the cause by any meanes: but some of them guessed that a God did suffer, but who they knew not.

St John.

Now lett mee speake to all that Christians bee
or beare the name of Christianitye.
Had thou but seene this sight and weighed itt well,
and knowne that for thy sake this thing befell.
how he was wounded, that thou might not bleed.
how with his death thy life and soule is freed.
how he in love did suffer this abuse,
to bee to God for sin, thy soule's excuse
Hadst thou but seene, his head soe crowned with thorne:
his hands and feet, soe wounded and soe torne,
his side soe torn and his blood soe shed,
which was soe precious, and his body dead
how couldst thou say, thou dost beleeve and love
if for a trifle when thy passions move
thou takst an oath, by him that thus was slayne:
and cruelly now dost torture him againe,
with oathes, and blasphemy farre worse then they
that knew him not, and did his body slay.
ffor thou professest, that which they denyed:
and yett these paynes of his thou dost deride,
the very land doth groane to heare thee thus
for feare of vengeance both one itt and us.
Take heed, that with all humble reverence
thou name his passion: least hee [illegible]

And for his blood, that precious juice beware,
itt is thy ransome: therefore doe not dare
to sweare by that: else that thou thinkst, thou art
one that thereby, in heaven shalt have not part:
Name not his Name without consideration:
that he for thee did purchase thy salvation.
All knees doe bow, to heare the very sound
of that which sayth soe: and doth confound
the infernall Spirits, beware that wee therefore
doe reverence to his name for evermore.
During this tyme a man of great renowne
Joseph by name of Arimathe towne,
a counsellor, and hee to Pilate went:
a begged the body of that innocente.
Then came hee and did take the body thence,
and washed all the wounds with diligence:
unto his Garden then the corps he bare,
where his owne sepulcher he did prepare
to lay itt in, with precious odours sweet
layd in a Sindon, or a winding sheet,
and having done he rould a stone unto itt
sealing the dore, that noe man should undoe itt.
Now certayne women saw where he was layd,
and went away and bought perfumes, but stayd
till past the Sabath, when they went to come,
and bring their last obsequies perfume:
for each of them would needs their love declare
by bringing something, each will bring a share.

At the name of Jesus all knees doe bow of things both in heaven and earth, and under the earth.

Now have wee seene the goulden history
of the most precious seed of God most high
the true Emanuell Immaculate
by whose procured merite wee participate
of all good gifts: the very God and Man,
who was intended ere the world began,
to bee in tymes full period sent to cure
our wounded soules: by which he did endure:
and that because noe man of Adams race
should without Christ obtayne the saving grace.
To show in him Gods wonderous might and power
by slaying death: whilst death did him devoure,
in conquering of Satan, and of hell:
in breaking of the Serpents head soe fell,
by overthrowing all his boasts and charmes
whereby he devised to procure our harmes.
Now therefore wee account itt finished,
while one his crosse the Lord was offered:
he was that Sacrifice soe oft foretould
by many Prophetts, which to Israell should
assist: and save them from their mortall foes,
that once for all for them his life should lose.
And now wee doe beleeve, that all was done
for Mans redemption: by the holy one,
at the houre of his death, he did performe that part
which shall procure each true beleeving hart.
But now, mee thinks I heare a many aske,
(when Christ our Saviour had fulfilld this taske,
and that his body in the Grave was layd)
what of his soule became, or where itt stayd?
since he himselfe unto the theefe replyed
that day in paradise they should abide.
whether to Adams Paradise they went?
or to what place of Joye our Saviour went?
for one the third day when he rose againe
showing himselfe to Mary Magdalen
he sayd, oh touch me not, for yett I am
not ascended to God, from whence I came
My answere is in things impertinent,
and secrett too, it's better rest content:
then curiously to seeke those things which payne,
which serves our foolish pride; and found in vayne.
ffor things which God hath in his counsell hidd,
Man sins in asking only what he did:
much more presumptuously in poynting out,
that for a truth: where all the learned doubt.
What place of the blessed must is found,
wherein some doctors doe there Limbo ground:
and some build Purgatory from those [illegible],
which in there places other doctrine teaches.
I weigh them not in this because I find,
which in this text not such like place confind.

When he sayd itt was finished, wee could all was finished for mans salvation; for he fulfilled the promise.

Hee playd the Physitian.
Noe Saviour but hee, by whom wee have grace.

By death, he overcame death.
Conquered the grave, or hell.

ffinished all our salvation on the crosse.

Sacrificed once for all.

ffayth in us is sufficient, if itt worke by love: to bee the meanes to lay hould on eternall life through the merits of Jesus Christ.
Objection.

His Descension

Yett in the creed one Article doth tell,
that Jesus Christ descended into hell:
which Article is scarce in any one
but that wee call the Apostles Creed alone.
The Creed of Nice, and many others too
with this same poynt have not att all to doe:
the Scriptures show itt not, and therefore some
doe hould itt needlesse, and exempt itt from
there Articles: yea many Creeds there bee
wherein not word of this a man can see
how he descended: neither doe wee know,

I thought fitt to note the severall opinions of this poynt: because itt is an Article of the Creede, and in controversie.

Christs descension . God and man — Christ that womans seed.

~~wherefore hee did descend, seing all was done~~ + wth certaynty wherefore: since all was done
~~before his death for mans redemption.~~ # when hee felt death for mans redemption.
~~But if hee did, ye learned scarce doth tell~~ × The learned differ here, I scarce can tell
wt place is meant by that same name of Hell:
One sayes ye Grave ~~...~~ controules
~~...~~ the grave's for bodies, hell's ye place for soules.

Hell is called ye grave. A place of soules.

And some defines itt for ye dungeon deepe,
where Satan all ye damned soules doth keepe.
And some doe houlde yt hee hath equall payne
wth those yt doe in Satans hell remayne:
while in ye Garden hee did sweate,
yt then hee felt ye very same estate:
wch unto such are due, and yt hee stood
in mans defence, when as his sweat was blood.
And other say, ye place is to bee taken
then, when upon ye Crosse hee seemed forsaken.
But some againe observing how it's sayd,
yt in ye grave his body being layd;
this Article doth follow, hee descended,
and therefore (say they) where his torments ended,
there was itt fitt, yt hee should now begin
to make his triumph ore ye feinds within:
yt where hee left his humiliation,
hee should begin his exaltation:
and yt as hee descended by his payne,
soe should hee descend unto hope againe.
But for ye manner how hee did this thing,
some say in Power alone: meaning to bring
the feinds into subjection, other say,
yt hee descended when they did him lay
in sepulchre, some in his humayne soule:
where they affirme, hee did ye feinds controule.
Some say yt hee did never more descend,
then hee hath done before his life did end.

(left out)
~~Now for my part not worthy censure giving,~~
~~being to warr wth death as well as living:~~
~~because ye history hath heere beene shame~~
~~if from ye church I should exempt ye same,~~
~~therefore if I might heere not give offence,~~
~~my Muse would show, wch shee abstaynes from hence.~~
~~If soe hee did descend, shee tells you playne,~~
~~what hee performed before hee rose againe.~~
~~If hee did not descend: then lett itt rest,~~
~~and every man may take wt likes him best.~~
~~Lett my conceite leade noe man further heere~~
~~then by ye scriptures itt doth playne appeare:~~
~~and where ye scripture is not abound~~
~~to wt I say, lest men account mee fond:~~
~~and where I bring not reason for ye same~~
~~houlde itt untrue, and lett mee beare ye blame.~~

If Christ descended to the infernall place
t'was not in's Godhead, for before his face
the hell is alwayes: and Gods glorious eye
ye darkest place of Satans hell doth see,
his power was there before, and cannot bee
sayd to descend, or descend properly.
And for his body yt was layd in tombe
where God preserved itt, till ye tyme did come:
yt itt should rise againe in Glorious power
to live and raygne where death should not devoure,
therefore not in his body after death:
for in ye grave itt rested wthout breath.
And therefore thus I thinke yt itt might bee
his humayne soule, or spirit whereby hee
did live before, yt did descend to hell
being armed wth his Godhead, soe to quell
the powers of Satan in his very denn,
and triumph over him, that tempts all men:
wch if hee did before hee rose againe,
I cannot thinke hee went to suffer payne.
But as a Captayne utter having wonn
all Satans houlds, and now ye conquest donn:
hee comes unto ye Cabbin where hee lyes,
and wth these words his foe hee terrifies.
As if hee should unto ye feind have sayd,
thou slavish Serpent thou hast oft betrayd
all Adams seed, and now thou thinkst that I
am in thy power, seeing death hee passed by:
noe, noe, for I am, though my body's dead,
yt womans seed, yt breaks thy Serpents head.
where is thy power? now yeeld thee overcome,
and know thou this: yt where I have a roome,
thou shalt not raigne in those, nor touche them
that shall belong to New Jerusalem:
for if they shall aright beleeve in mee,
in thy despite their Saviour I will bee:
my sufferings for their sin shall satisfie
thy brasen gates shall them not terrifie.
And as for death hee shall them soe bee freind,
yt hee shall leade them to a blessed end:
Death shall but ope ye dore unto ye place,
where they shall see my Fathers face to face:
therefore his dart wth venome shall not strike
for sinfulnesse of all ye world alike.
For as I have all yt beleeved before
and such as lives, soe will I many more

Hell of the damned.

when
Some hee agonie in ye garden.

On the Crosse

Some after his death: this is of more aunciente opinion.

How
Some say in power.

In body.
In soule.

Not att all.

The Authors opinion
Not in his Godhead only.

Not in his body, for itt was in ye grave. there rested on the Sabboath day.

Rather in his soule: the reason, ubiquity of ye Godhead makes yt itt cannot descend, and ye Article of buriall, cutts off, that the body did not descend. For itt is the foregoing Article: then is there not part left yt could descend, but the humaine soule of our Saviour, that might descend.

Simile.

I doe not desire this opinion as absolutly true, but in regard of the vertue of his acts, itt was as if in our understanding itt had beene thus.

Genes: 3.
wee beleeve this by the efficacy of his death redounds to us.

Of every

Of every Nation, and of every age.
for all thy Furious, Envy-devouring rage
thy head of power is broken, thou shalt feele.
thou canst not hurt mee, though thou bruise my heele.
yeeld therefore to thy shame, ye wthout sin
one sonn of Adam doth ye conquest win:
thou that didst leade man captive in thy snare,
thou shalt bee chayned a captive unaware:
And I'le ascend one high from whence I came,
from whence I'le give men gifts of worthy fame:
death shall not hould mee longer then I please,
for all his bonds I can unloose att ease,
and then this Triumph, myne shall make for mee:
they shall rejoyce to suffer misery.
and say to death thou art not feared to dye:
for Hell and Grave hath now noe victory.
I'le bee their Captayne ever to defend,
and bring them safe to joye wch shall not end.
Whether ye Angell in ye Revelation
hath unto this some figure or relation
yt Satan hee was bound a thousand yeares
because his mischeife now soe much appeares
since yt is past and now ye end is nye
wch is ye cause hee worketh soe busily
But whether from ye hell as heere is sayd,
or from ye Grave wherein ye Lord was layd
the third day after hee revived wth breath
and gloriously unlosed the bonds of death
for why: itt was not possible yt hee
should any longer by itt houlden bee:
For ye same Spirit wch first all things created
preserved his soule and body separated:
soe through his Godhead hee did safe remayne
and by the same hee alsoe rose againe.
His soule sayth David was not left in hell,
nor did his sacred body rott or smell.

Osal:

Revel:

Psal:

Resurrection.

Now here wee passe, observe how Envy seekes
to persecute his body being dead.
The Pharisees ye day to Pilate went,
as thinking such his rising to prevent
and sayd, Sir: wee remember wt hee sayd
whilst hee was living: and wee are afrayd,
for oftentymes hee tould us very playne:
from death hee would ye third day rise againe.
therefore lett us have watchmen still to see
least from ye place his corps conveighed bee:
for those his followers may come in the night,
and carry him els where out of our sight
blazing a rumor of his Resurrection
wch may begett more dangerous infection.
Pilate replyed you may ye watch command,
goe make itt sure for none shall you wthstand.
Soe they departing sealed fast ye stone:
and left foure souldiers by ye grave alone.

~~Note~~

Yett see, even by there spite is agravated
his excellence: and still the more they hated,
and sought how to wthstand his blessed will;
soe much ye more his Glories brightnesse still
shone in there faces, to expresse his power,
yt they might know death could him not devoure.
For by these watchmen they were certified
yt even Jesus whom they crucified,
in spite of all, yt still they could devise
yett lived againe for they had seene him rise.
But heere a while my weary Muse will pause,
and blame her not, seing shee hath such a cause,
by reason of her travell through the story
of Christ his passion: whose immortall glory
shee hopes to sing, and follow by his grace:
untill shee come unto that blessed place
where now hee lives and raignes, and comforts all
yt have delight upon his name to call.
where yt shee may attayne, shee craves his ayde:
whose power did rayse himselfe, when hee was layd
to sleepe wth death: seing shee hath hope, yt hee
will rayse her alsoe to immortalitye.
when death hath donn his spite Christ will enfould
unto her soule that glory to behould:
wch neither tyme shall wast, nor griefe shall change,
nor plague infect: for there noe death shall range.
To thee (O Saviour) call mee then,
when there I ceast to live wth mortall men:
and for my body full of sin and drosse,
I know it's purchased by thee upon the crosse:
and though itt shall consume, and turne to dust,
yett doe I hope: when thou shalt call, itt must
bee raysed up, as there thyne owne did rise:
and I shall see thee even wth these same eyes.
Grant therefore Lord, yt whilst I live one earth,
I may have comfort in ye second birth:
yt I may live to glorifie thy name,
and feele ye joyfull power of the same.
Soe shall I bee assured, yt nothing shall
keepe mee from thee: when thou for mee dost call,

Emulation.

nor shall

nor shall I feare nor care wth death I dye:
seeing I shall liue againe eternally.
Strengthen my fayth therefore, and guide itt right:
and lett my song bee pleasing in thy sight,
and yt for his sake wch for us did dye:
who rose againe yt hee might justify
all those: to whom hee will impute not sin
through whose desert wee all forgiuenesse win.
whose blessed name bee prayssed euer still
and lett all things bee subject to his will.

The seauenth Pause or rest.

Upon the third day early did appeare
unto ye watch a light yt shone most cleare
as 't were a streame of glorious beames wch shedd
ouer ye place where Christ was buried.
Imediatly an Angell did descend
and tooke ye graue stone off wch seemd to rend
ye very rockes, and all ye earth to shake,
att whose appearance ye armed watch did quake:
ye Angells face, like lightning perst their sight,
his very lookes did them soe sore affright:
yt in this plight being therewth soe amazd,
they had not power to run: but stood and gazd
as without sence, or like dead men they were,
being strucke downward in such a sudden feare.
The Angell hauing rolled backe ye stone,
nothing hee sayd, but satt him downe thereon:
wth all his rayment being white as snowe,
whose bright reflecting, made a glorious showe
The watchmen as before recouering sence
gott up, and ran wth all there speed from thence:
and tould ye Priests, and Scribes, who hired them
to tell this same throughout Jerusalem:
yt while they slept, his friends and followers came,
and stole his body; and then blazd a fame
yt hee was risen: this there enuy sought,
still to extinguish all ye workes hee wrought.
Scarce were ye watchmen gone, and yt the day
began to dawne: the Mary tooke her way
unto ye sepulchre (euen shee I meane
wch was before called Mary Magdalen)
wth th'other Mary wife to Cleophas
who comming to ye place found ~~thus~~ open itt was.
(hauing prepared there oyntments ready there)
the Angells presence strike them in great feare.
wch when ye Angell sawe, hee spake and sayd,
I know wt tis you seeke, bee not afrayd:
come neare and see, hee whom you seeke is gone:
hee rose from hence, and left mee heere alone
to tell you soe: come see his empty place,
and tell this to ye rest in heauie case:
bidd them rejoyce for euery earthly thing
this day doth leape, because there Lord and King:
is now returned to life, the heauens are pleasant too:
and therefore you and they not lesse should doe.
Because itt is for you, hee undertooke
this serious taske: when hee his throne forsooke,
and now hee's risen for to justifye
all ~~those~~ those by fayth, for whom hee came to dye.

Christ speaketh to Mary Magdalin.

Some say there were two women, some three some one.

One sayth there was two Angells.

As if hee had sayd.

The earthquake att his rising.

Man hath the most cause to rejoyce for ye benefitt hee hath by the resurrection.

Note

For if hee had but tane ye flesh of man
and soe had ouercome sin for us then
although hee had more wonders multiplyed
although his sufferings had full satisfied
for all mans sin: and more if more could bee
in all distresse, and lasting misery.
Yett, if hee then had rested being layd
wthin ye graue, if there hee still had stayd:
and not appeard unto ye world againe
wee should till now in doubtfullnesse remayne.
For many wonder Prophets went before
and while hee liued, ye most held him not more,
only a few that did beleeue aright:
and but a few of those yt sawe his might.
But seeing yt hee in wonders past ye rest
they thought of all ye prophets, hee was best.
But when they sawe yt hee was dead and gone
those scarce beleeued, hee was ye only Sonne
of God almighty, till they sawe him rise,
appearing liuely to there mortall eyes,
Fayth did assure them yt this same was hee
yt should bee sent to cure there miserye.
This justified them in all peoples sight,
for those they knew, they had beleeued aright.
But Mary hearing th'Angell turned about
and sawe Christ standing: and shee sayd I doubt,
that thou hast hid him (for shee could not see
who stood by her) but thinking itt might bee
ye Gardener, her eyes were houlden soe
yt seeing him his face shee could not know.
But hee himselfe then calld her by her name,
and askt her why shee thether weeping came:

The necessity of his resurrection to shew his excellence aboue all the prophets.

A reason.

Those yt were most faythfull doubted, as Luk: 24. 21.

I pray thee, Sir quoth shee, say if you tooke him
for hee's my Lord and I will goe to looke him:
is hee not taken hence by thee and hid.
tell mee I pray thee where, if soe thou did:
yt I may fetch him thence. Oh lett me know,
for there I haue, some odours to bestow
upon his obsequie: and euen ye last
yt euer I shall one his body cast.
Mary sayd hee: and when shee heard his voyce
shee leapt, and suddenly began t'rejoyce,
saying Master, Master. Touch mee not, quoth hee,
but goe and tell my brethren wt you see:
tell them I am risen as I first intended,
yett to my Father am I not ascended:
but to your Father, and your God, I goe,
for myne is yours, depart and tell them soe.
Wth quicke dispatch did Mary run to tell
to Peter and ye rest, wt things befell,
when hee had yt: wth great desire being mou'd,
and John also euen hee whom Jesus lou'd:
they ran to ye sepulchre, where they found
nothing but clothes, wherein hee had beene wound:
now they had all forgott yt hee had sayd,
yt hee would rise: and some they were dismayd.
Againe itt chanced soe, yt, that same day
two of them to Emmaus tooke there way:
and they being grieued for his death and sadd,
concerning him some mournfull termes they had.
Upon ye sudden hee himselfe drew nye,
and like some stranger greets them curteously:
yett hee wth hold there eyes, that though they sawe him,
they had not power to challenge, nor to know him.
Wt is ye cause (quoth hee) yt as you walke,
you haue such Malancholy, mournefull talke:
Then answered Cleophas, art thou alone
a stranger heere, and knowest not wt is done:
itt cannot bee, yt thou soe farr dost dwell:
but thou must heare, wt newes in Israell.
Why: what is ye matter: then ye Lord replyed,
wth yt they all the cause to him descryed.
There was one Jesus dwelt att Nazareth,
quoth they: hee wch our Rulers putt to death,
and hee was mighty both in deeds and words,
an honorable Prophett of ye Lord:
wch God accepted, and of Israell sought,
yea, for Messias wee him alwayes thought:
wee hope itt had beene hee yt should releeue
ye captiue remnant of Gods faythfull seed.
But hee is dead, they haue him crucified,
and now this is ye third day since hee died:
yett certayne women this day tould us playne,
yt they were sure, hee is aliue againe:
for they unto his sepulchre did goe,
and there were Angells, wch did tell them soe,
and some of us did finde his body gone:
loe, this is all our cause of griefe and mone.
Then sayd our Lord: Oh fooles of slow conceite,
is this ye ground of all your griefe soe great,
what: doe you not beleeue the Prophets could:
how they of Christ soe many things foretould.
Was't not to Adam sayd, ye womans seed,
wch should bee borne: should breake ye Serpents head.
Was't not to Abram sayd, that his offspring
should blessednesse to euery Nation bring.
And did not Jacob say in Judas lyne
should rise that starr: wch euermore should shine,
that Siloh [illegible], Conqueror. Shiloe great:
wch should both Jewes an Gentiles well intreate.
And did not Moses prophesye of this,
wch in your eyes this day performed is:
his brazen Serpent truely represented
this crucifying Christ: and those tormented,
euen by that sight found present remedye,
therefore consider: these things ought to bee.
yea then those Lambes, and euery sacrifice
did still prefigure to your mortall eyes:
yt Christ himselfe in tyme should soe bee slayne,
though innocent, yett should hee not complayne:
because for man hee suffered willingly,
his perfect Loue made him content to dye.
And for his torments, wch hee did endure,
your Prophett Esay did foretell most sure:
yt unto Christ those bitter things should passe,
as if't were done, hee sayth yt soe itt was.
hee tells how Christ should bee misused by them
(meaning your rulers) in Jerusalem.
how hee should bee reuiled, yea mockt, and stript,
spitted one, buffeted, despised, wript:
how wth there blowes, they should his beauty marr,
wounding his body wth full many a scarr.

They began to tell him yt, wch hee knew better how itt was then they.

They were weake in their fayth.

hee began att Moses and opened to them the Scripture wch was written of himselfe.

Soe by looking on Christ crucified, wee are healed from the poyson of our sins.

His loue to Man made him endure willingly.

And how like to a lambe whose mouth is dumbe
before ye shearer: hee should meekly come,
to suffer all despite, yt could bee thought:
untill such tyme as hee to death was brought.
Then wth ye rich his buriall should bee seene.
Show wth ye wicked hee hath numbred beene
Yea: and wherefore hee should bee humbled,
and wt ensued of him: you here may know.
And when hee lay in the grave itt did remayne,
yt God in power should raise him up againe:
for David did by Prophecye fortell,
yt Christ his soule should not bee left in hell:
neither yt God would have ye holy one
his sacred body see corruption.
Therefore itt was impossible yt hee,
wch in ye grave should any longer bee:
they wch hee was appoynted there to lye,
according to all former Prophecye.
For all that spake before of this that's done,
were soe enspired by the holyest one,
even that same spirit, wch did in tyme make good
these prophecyes: wch few men understood.
Know this therefore, yt Christ hath all fulfild,
to ransome man even as his father willd:
and now his fathers power exalts him soe,
that hee shall henceforth into glory goe.
Now as hee talked thus ye way was spent,
and to ye towne they came, to wch they went:
but hee did make, as if hee had intended
to passe ye towne, where then their journy ended.
Yett such a love they tooke to him by the way,
that they wth words importuned him to stay:
soe hee consenting, satt wth them to eate,
where hee, as hee was wonted, blest their meate,
then tooke hee bread: and brake it as oft hee did,
wth when these two disciples had espyed
they knew him certaynly to bee ye Lord,
for then their eyes were opened and restord
But hee did vanish from them presently.
and they amazed sayd, how vehemently
our harts did burne wthin us by the way:
whilst hee did soe ye Scriptures open lay.
One whilst wee wondred how hee did itt know,
yt hee should every thing soe playnly show:
yett seemed a stranger, yett wee thought his voyce,
did make our harts to leape, and much rejoyce.
Come lett us goe: soe home they went againe,
and came unto ye terme disciples then,
who were assembled in one house to pray:
where these related wt they saw yt day:
then the other sayd yt Simon saw him too,
thus as they speake, he sayd peace bee to you.
They all lookt up and saw him standing there,
and every man was striken sore wth feare,
supposing itt to bee some walking spirit
because itt seemed strange in all there sight,
yt Christ who they had seene soe lately slayne,
and buried too: should show himselfe againe.
Wth yt hee speake and sayd, why feare you mee,
beholde I am your Master, come and see:
touch mee indeed, beleeve mee, it is I
your Master Christ: whom they did crucifie,
that selfe same body, wch I had before,
see, here ye wounds wth nayles, and speare did gore.
I am not spirit alone, but body too
of flesh and bones, as here I seeme to you;
and for more certaynty if you have meate
give mee some now, and you shall see mee eate.
They hearing this for joye could scarce beleeve him,
yett broyled fish, and hony combe they give him,
and hee did eate: and sayd, have you forgott
my former words, as if you heard them nott.
I tould you, I must suffer: as I have,
and one ye third day rise againe from the grave,
even to fulfill ye words of Prophecy,
and yt ye world might know my power thereby:
yea to this end, yt all ye earth might see,
wt wonders are accomplished by mee.
Now itt remaynes, yt you disperse abroad,
and preach to every soule this newes from god:
that every hart, yt shall beleeve, may frame
itt selfe to honour God, and love my name:
repenting yt itt went soe long astray,
returninge truely to my perfect way:
yt soe I may shew Mercy here and neere,
and gather those whom I esteeme soe deere.
For I have purchast wth my sufferings past
that Peace for them, wch evermore shall last.

Now

Joseph of Arimathea was a rich man.
Hee was numbred wth the theeves that were crucified wth him.

Whether David meaned his descension into hell or not: for hee distinguisht his soul from his body here.

Thomas was not wth them.

Hee shewes them his hands and his feete.

The cause of Christs sending his Apostles abroad.

Now as my father sent mee to this end,
soe you unto ye world, I alsoe send
wth this same power, yt as a key letts in,
or boulteth out, soe shall you doe by sin.
For by my word you shall unlock heavendore,
and to ye penitent: my joyes restore
you shall thereby assure them they'r forgiven,
and wt you lose on earth: Ile lose in heaven.
You shall pronounce my word, wch shall sett free
those soules from sin, wch shall accepted bee,
and by my word whose sins you shall retayne,
those after death shall still in sin remayne.
For by my Spirit, wch I will send to you,
you shall discerne: and absolutly know,
wt things are good, and wt doth breed offence;
soe till I send it, goe not you from hence,
but stay even here, untill ye comforter
bee sent to you: hee will not tyme deferr.
And when hee cometh hee shall make you strong,
enlight your mynds, and give you fluent tongue.
great wonders you shall worke, and by his power
you shall bee kept: from him wch would devoure,
this Spirit of grace in safety shall defend:
you and ye rest of myne till all things end.
Then breathed the Lord one them, and bad them take
ye blessed Spirit wch should them holy make
wth that hee vanisht, now itt came to passe,
yt Thomas Didimus then absent was,
one of the eleven, soe when hee came they tould him,
ye Lord was risen, they did alsoe hould him.
But Thomas sayd, oh not, yt cannot bee,
itt was not Christ, nor sure itt was not hee:
t'was but some apparition, or some spright,
yt came among you to delude your sight.
Hee! noe: hees dead, you know yt hee was layd
in Josephs sepulchre: his body is stayd
did wee not see his blood shedd one ye crosse?
can you rejoyce? have you forgott his losse?
did you make signes you loved him, and yett now
you thus rejoyce in wt you doe not know?
how can you thinke, yt hee wch soe was slayne
should against humayne reason rise againe?
Beleeve itt whilst you will, except I see,
his wounded side appeare afresh to mee,
and all those nayle holes through his hands and feete
nay scarce should I beleeve yt, when I see't
except: I putt my hand unto his side,
and touch ye wound, wch they had made soe wide,
yea: feele those holes made in his feet and hands,
Ile not beleeve yt there my Master stands.
Yett notwthstanding all those other men,
wch witnest they had seene ye Lord againe,
Thomas would not beleeve, yt itt was true,
yt Christ was risen: really in shew.
Soe eight dayes after came ye Lord againe
unto the eleven, where they did remayne,
Thomas being present, when hee did appeare,
peace bee to you, sayd Jesus, doe not feare,
wth that hee sayd to Thomas, come and see
the prints of the nayles yt in my hands there bee,
and in my feete, and feele my wounded side,
henceforth in unbeleefe doe not abide,
but know I itt is true, wch they have tould.
My Lord, My God, sayd Thomas: I behould,
and now I doe beleeve and know itt well,
thou art ye same that king of Israell.
Our Saviour then replyed: now thou hast seene,
or else thou hadst not yett beleeving beene.
But ever blessed shall those people bee,
wch have not seene, yett have beleeved in mee.

Oh see wee here, how farr are wee from faith
although wee heare well, wt the scripture saith:
untill our Saviour come, to lett us feele
his wounds, and scarrs, our harts are made of steele.
Some cannot know him, but by breaking bread:
and some must feele from whence his blood was shedd.
Thus are wee all by nature wayward blind,
obdurate, blockish, faythlesse, and unkind:
his word must teach us; and his spirit must draw,
or else wee will not learne his loving law.
his presence must appeare; us giving light.
his gratious touch must cleare our darkned sight,
must purge our dulnesse, ere wee can discerne
his perfect love: or but soe much as learne
to know our wants: or wish for any thing,
yt might bee pleasing to our heavenly king.
Another tyme wthin those forty dayes,
counting from yt day, hee himselfe did rayse.
Peter went to ye lake: wth sixe men moe
and fisht all night, but they noe good could doe,
but when ye morning to them gan t'appeare
they looking towards shoare sawe Jesus there,

but

Authority of binding and loosing given.

How wee doe understand the keyes that were given to the Apostles, and the authority of binding & loosing sin on earth.

The holy and blessed spirit is promised.

Thomas is angry yt they are joyfull for Christs resurrection.

Hee is sayd to come in the dores being shut, or when the dore was shut to bee shut: some say through the dore. But hee came in that is certaine

Some are as much to blame that thinke him to bee where hee is not in his body: as Thomas was yt did not beleeve him to bee where hee was in his body, and many of these are in this last age of the world: as the Papists transubstantiation doth witnesse they doe.

but knewe him not: Child, haue you meate? sayth hee,
they answered noe: quoth hee, bee rulde by mee,
cast out your nett, vpon ye right side now
and you shall find great store of fish, I know,
Imediatly they cast, but could not drawe
ye nett wth fish, such multitudes they sawe.
But John perceiuing sayd, itt is ye Lord,
Peter noe sooner heard him speake ye word,
then girding close to him his fishers coate:
and towards the shore hee leapt out of ye boate
wth one end of ye nett cord in his hand,
and drew ye boate wth fish and all to land.
An hundred fifty three great fish they tooke
yett was there nett in any place not broke.
Soe when to land they came they did espye,
fish broyling one a fyre, and bread lay by.
Come one, sayth Christ and dine for here is meate
soe gaue hee them both fish, and bread to eate.
yett none of them durst aske him, who hee was;
nor say ought to him, thus itt came to passe,
that three tymes since hee rose vp from ye dead:
hee had appeard to them in eating bread.
And his Apostles witnesse this same thinge
to our comfort they doe this tidings bring.
How many other things were wrought, wch there
not by the Apostles writings doth appeare,
but these are written, yt wee might beleeue,
and that by fayth wee may saluation gaine.
Againe that those wch heare this wthout fayth,
or doe respect to wt ye gospell sayth,
to such this shall beare witnesse to there payne
that they refused there heauenly glories gaine.
Now when they saw yt euen in spite of death,
hee was by that his power restord to breath,
when Angells witnest itt, themselues alsoe
had heard him speake, and seene him eate and goe:
yea seene his wounds, and felt them wth there hands,
there is none of them soe dull, but vnderstands,
and doth confesse, yt hee is God indeed:
seeing after death his life did new succeed.
Although hee had fulfild all things before,
yett now hee to confirme our fayth still more:
to iustify that hee for vs had slayne,
that power of death, and raysed him selfe againe,
to this intent that wee might truely know:
yt heere ye roote from whence our hope doth growe.
That as hee vanquisht death, and rose from graue:
yt hee hath alsoe power our soules to saue
from lasting death: and rayse our bodyes too,
as for himselfe; soe hee for vs will doe.
Hee iustifies vs from ye guilt of sin,
and from ye punishment, wch wee were in.
Only for our beleeuing in him thus,
hee doth apply his righteousnesse to vs,
as makes vs perfect: as himselfe is pure,
yea hee alone doth all our peace procure.
And by his rising hee is the first fruite then,
of all yt euer dyed and rose againe,
as for himselfe wch witnesseth his power
in that noe graue, nor death could him deuoure.
And this his glorious rising from ye earth,
prefigured to vs, yt our second birth
should bee our rising from ye graue of sin
by true repentance: yt wee might begin
a new and holy life, laying aside
ould Adams workes, as spitefull furious pride
cursed enuy, cruell wrath: and wanton lust
Gluttony, Sloth, and couetousnesse vniust.
That then wee might begin to liue againe
not to our selues, but as wth him to raigne.
wch grant vs Lord euen for thy mercyes sake
that of thy rising thus wee may pertake.

Christ his assension into heauen.

When forty dayes were fully come to end,
Our Sauiour now to leaue them did intend,
and att Bethania hee gaue them charge
to preach ye Gospell to ye world soe large.
Heere att Jerusalem (sayd hee) begin,
and soe deuide your selues, my lambs to win,
for other sheepe I haue, wch are not heere:
vnto ye Gentiles shall my light appeare
But goe not yett from hence vntill I send,
ye promise of my father to defend,
and strengthen you against ye deuills temptation,
for in short tyme hee'l breed great alteration.
John did Baptise wth water you did see,
and now wth fire, you must Baptised bee:
yea wth the Holy Ghost and yt ere long
bee therefore valiant souldiers stout and strong.

The ould man must bee cast of.

Then

Then sayd they Lord: wee pray thee tell, wilt thou
restore the kingdome vnto Israell now.
Lett yt alone (sayth hee) for why doe yee
enquire to know ye tyme this thing shallbee
seeing that is his wch God: all tymes are his
and in his power all changing of them is.
It is not needfull, neither is itt fitt,
nor will itt profitt you by knowing itt.
But when you shall receiue the Holy Ghost,
yea shall affirme my name in euery coast:
both in Judea, and the heathen lands
declare my words, and the wonders of my hands
Soe standing one a hill being compast round
wth his disciples sitting one ye ground,
during the instant while hee speaking was,
a shining cloud came downe like christall glasse
and folded vp the edges being thin
enuirond soe ye Lord and clos'd him in
yt vndernea[th] his feete itt glyded straight
and from ye earth itt lift his bodyes weight.
Noe sooner had yt sacred shining cloud
enclosd yt precious substance, butt as proud
of yt rich carriage, quicke from earth itt hies
and soone conueyes him from there mortall eyes.
Thus Christ his body being glorified
euen yt humanity in wch hee died
was taken from the earth substantially,
and thus wee doe beleeue most certainely.
Farr higher then ye orbs of planets dwell
into ye heauens whose hight doth farr excell
the highest sphere: where God himselfe doth raigne
in light soe great, wch noe man can attayne
whose presence vnapprochable and pure
is there tymes holy euer to endure.
where that great throne in glory doth reside
wch did the lightning thundering voyces hide
where those seuen spirits like lamps doe still giue light
where the Elders sing his prayse both day and night
euen to yt holy place ascended hee
where God ye father sitts in Majestie.
The christall gates of heauen perceiuing then
there glorious founder comming come againe
opend themselues, yt euerlasting doore
was lifted vp to welcome him before
the Archangells, and ye Angells one a row
greet him there Lord wth reuerence full low
the Cherubs and the Seraphims doe cry
thrise welcome Prince of sacred Majesty
thou Priestlike prophet crowned of these three
whose number makes ye blessed trinitye.
The holy Patriarches and fathers ould
wch by there prophecies had him foretould
reioyce to see ye period of there hope
returnd to giue there ioyes a further scope.
The Martyrs soules whose bodies had beene slayne
reioyce to see there Lord returne to raigne
wth them in glory. None can there expresse
ye Angells, Saints, and Martyrs ioyfullnesse.
Noe sooner comes hee to ye highest place
but making reuerence to the fathers grace
where hee was sett wth Truth and Mercy by
wth Justice, Loue, Peace, Hope, and felousie.
Welcome quoth hee, my louing Sonne myne heire
whose true obedience, holy, filiall feare
is perfect righteous, and in whom I showe
my Loue to man, by Satans ouerthrowe:
come now declare those things wch haue beene hid
from ye beginning: tell them wt wee did.
wth that replyed ye Lord, oh holiest one
thy blessed will I haue performed and done
thy loue I shewd to man, in yt thou sent
mee: to endure for him sinnes punishment.
Now lett thy word of Truth declare att large,
if I myne office did not well discharge:
witnesse my Cratch, my Cradle, Circumcising,
those Innocents, my flying, my Baptizing,
witnesse my fasting, and my strong temptation,
yea: all my paynfull poore perambulation.
My preaching, healing, and my Miracles
to make men trust thy sacred Oracles:
witnesse ye Shame, and Spite yt I endurd
amongst those people whom I would haue curd.
witnesse ye Garden, and those droppes of Blood,
my crowne of thorne, and heauy crosse of wood.
witnesse yt Judge, wch one mee sentence gaue,
and eke his wife, wch wild him mee to saue.
witnesse those watchmen: and ye sepulcher
in wch my liuelesse corpes they did interr.

It is certaine yt some kind of curious knowledge is hurtfull: therefore God doth limite the knowledge of his lest their knowledge in those things yt are needlesse should make them foolish in yt wch is their duty.

Whilest hee did ascend, there appeared two men in white clothes to them, and sayd: why stand yea gazing yeamen of Galilee, this Jesus wch is taken from you in heauen shall soe come, as yea haue seene him goe into heauen. Acts. 1. 11. then they returned backe to Jerusalem. v: 12. and they chose Matthias in Judas roome. v: 26.

Hee was inferiour to his father as touching his manhood.

Beholde

Behould for witnesse my hands through bord,
my feete both wounded through, my side deepe gord,
witnesse that place whereon my blood was spilld,
if I have shrunke from what my father willd.
yea conquerd hell, and Satan made I tremble:
nor could those lying powers with mee dessemble.
The winepresse of thy wrath I trode alone,
of all mankind with mee there was not one:
my meekenesse of power exceld mee in all this
now speake and say: wherein I have done amisse
Now what can Justice aske, that is not pleasd?
man sind, and therefore death on him hath seazd.
who is offended? sinne, I hate as well,
and I doe those find who remayne in hell:
nor doe I pardon all, but only those whom ere the world was framed my father chose;
* ~~[illegible] the world elect, and these~~
nor will I flatter them in doing evill,
they are not free from tempting of the devill:
nor shall they runn to sin, because I died,
and in mans stead have justice satisfied:
for God shall send them thralls, and temptation,
least want of crosses breed an alteration.
Still I am jelouse, least my chosen sheepe
should yeeld to sin: and in securenesse sleepe.
Satan, the world without, an flesh within
shall buffet them, least they should dye in sin.
Now what can Justice say, what can shee aske?
my fathers love made mee assume this taske
my humayne soule most grievous anguish suffered:
before my body on the crosse was offered,
did not my sweate: like blood without mee melt
when for Adams sin my fathers wrath I felt?
Now father deare lett these my sufferings bee,
a ransome for all those that trust in mee.
Man sinnd, man dyed, and now by imputation
man shalbee pardoned, and find salvation.
My Meritts shallbee his: as for his sin
my humayne soule, and body now hath beene
in that great combate: to redeeme him from
thy fearefull curse, on him in tyme to come,
that to our shape hee may restored, live
in righteousnesse: which I to him will give,
that all his actions may bee to thy will:
and what hee wants, o lett my payne fulfill.
Mercy is well content, and wrath is pleasd:
Oh father deare is not thy wrath appeasd.
The father then replyd, and sayd my sonn,
thou art indeed a perfect righteous one.
Thou hast fulfilld my will in every thinge,
and of the world thou shalt bee Judge and kinge.
Sitt downe by mee on my right hand of power,
till in my wrath theyre enimies I devoure:
till I have made thy footstole of thy foes,
then will I unto all my might disclose:
for thou art, that my sonn whom I begott
before the world: I will mayntayne thy lott,
and thyne inheritance: and thou shalt bee
denyed in nothing, thou shalt aske of mee.
yea and whosoever asketh in thy name,
and for thy glory, I will graunt the same:
if soe they doe beleeve aright in this
thy saving health: there prayers shall not misse.
Then sayth the Lord to Sitt, I am content,
but now thou knowest, that in my testament
I promisd, not to leave them to the end:
but whilst the world shall last, for to defend
those simple ones, I left one earth behind:
my words I would have brought into there mynd.
I sayd, I would direct them in thy wayes:
seeing they shall live, when Satans spite will rayse
great persecuting stormes: and they must feele
that part of promise, hee shall bruise thyne heele.
Wee must direct them, what they are to doe,
for now all Nations I have sent them too:
and many shallbee slayne for my names sake,
for of my church will Satan havocke make.
Therefore to thee for them I le intercede,
to send thy Spirit to comfort them att need:
seeing in thyne eyes I have such favour found,
graunt my request: in love to them I me bound.
Even as thy love is tender unto mee,
soe unto my disciples, myne shallbee,
for those thou gavest mee, I safe must keepe,
except in Israell that perditious sheepe

Christ alone endured the wrath for our sinn.

Man sinned and Christ died.

Christ doth hate sin in all.

Wee have an advocate with the father Jesus Christ the righteous, hee is the propitiation for our sinnes. John.

Wee must bee clothed with the righteousnesse of Christ.

These shews the unity of the persons.

By this consider Christ care for his poore members on earth.

In that his spirit of power is with his church, hee is with itt to the end.

I will pray to my father and hee will give you another comforter. John 14.16.

Judas John: 17.
for

whose hart was never turned effectually
~~[illegible]~~
the ~~[illegible]~~ to fulfill the prophecy
Moses that cloudy piller shewd the way,
the people went to goe, both night and day:
so lett the word and Spirit goe together,
to lead thy chosen till there coming hither.
As for the word, lett that bee as the cloud,
where under still from heate thy people shroud,
and in the night of Satans fiercest rage:
then lett thy Spirit there darknesse soe asswage,
that still thereby they may directed bee
and safe preserved to Immortalitye.
Although all things are governed by thy spirit,
yett thy more speciall grace, lett these inherit,
open there harts: and all there tongues confesse,
and give them strength in mee to live and dye:
that when the world shall thinke them most distrest,
they may bee brought to everlasting rest.
Then ~~great~~ Jehovah, answering againe
sayth, my beloved, I will entertayne
thy full request, for those for whom thou prayst:
send downe with speed, for when thou wilt thou mayst.
Truth hearing this, sayth: Lord how wilt thou send
what person shall thy graces there descend.
In former tymes thou hast there Angells sent,
to shew thy will, and power to men at large.
Alsoe in visions many things were knowne:
and now in these last dayes thy love is showne,
in sending Siloh there there only sonn:
which hath performed, what thou willst to bee donn.
But if an Angell goe they will adore him,
worshipping him, and falling downe before him.
Or if thou shouldst strive by some holy one,
to shew those comforts by some vision;
they would admire him, yea and thinke that hee
were part of thy divinest dietye.
That would mislead them, knowing this that thou
wilt not, that man to any els should bow,
or worship creatures: by thy lawes divine
thy jelousy should quickly then repine.
And for thy Sonn: hee must returne noe more,
till judgment day, which tyme hee shall restore
his owne elect: and gather up all them,
that shall belong to new Jerusalem.
All this is true, quoth wisdome: but I say,
this Messenger that guide unto there way,
must not bee knowne by sight of mortall eye:
but hee shallbee infused secretly,
into the harts of those, whom I will call
to guide there harts, least they should from mee fall.
For those to whom wee send this grace abroad,
shall thereby heare that powerfull word of God
in every country, where they shall bee sent,
to preach, and teach my will, and testament.
Then those that shall beleeve, shall togeather bee
of every people, high, or low degree:
that maugre Satan, they shall steadfast stand,
though persecuted both by sea, and land.
This messenger shallbee like burning fire,
to enflame the hart of man with true desire
of heavenly joyes, that hee shall quite contemne
all worldly profitts, not respecting them,
nay: not his life, but will nigh forgot
all hopes one earth: this shall the Spirit doe.
Bee itt knowne, this comforter is the same hee
proceeding from my father, and from mee:
the very working Spirit of both our harts,
who though hee doe descend: yett not departs.
This fills the world with power, and Majesty:
and is one person of the Trinitye.
This blessed Spirit shall banish lewd affections,
converting mens desires to godly actions.
This Spirit shallbee that fountaine white and pure,
of divers vertues, and of wondrous cure,
the new name therein shall inscribed bee
which noe man knowes, but even that very hee,
that doth possesse itt: yea that shallbee a river,
waters of life shall flow therout for ever.
This Spirit shall have these vertues to attend,
and divers guifts, which hee to man shall lend.
This Spirit shall have, some secret operation
to distribute to men of every nation:
for some shall therby prove for truely wise,
that they shall Judge the truth from fayned lyes.
Some shall therby have faith, and by the same
shall healing come, and other workes of fame.
By that same spirit some men shall prophecy:
and some by itt shall other spirits discry.

This

Exodus.

The day, or the sunshine of peace.
The night of persecution.

Noe certaynty of visions from god, nor apparitions of Angels, nor prophets since Christ: because all have that testament or will left whereby wee may know the will of God, and those that are elect are guided by that blessed spirit which is shed in their harts.

Christ is the wisdome of the father.

The Apostles were the first.

All that did beleeve by the preaching of the Apostles.

As all the Martyrs were.

The holy Ghost.

Hee gave gifts to men.
The severall gifts of the spirit.
Wisdome.
Faith.
Healing and miracles.
Prophecy.
Discerning spirits.

This spirit shall teach both men and babes to know,
how they in diuers tongues my workes shall show.
This spirit shall giue men temperance and loue,
and fill there soule with patience from aboue:
teaching men how to beare afflictions right,
that so they may bee purged in our sight.
This spirit shall giue men hope, humilitye,
all inward ioyes and perfect constancye:
and this shall cloth men with my righteousnesse,
giuing such giftes as noe man can expresse.

Diuers tongues.
Temperance, and Loue.
Patience.
Fortitude.
Hope and humility.
Ioye and peace.
Righteousnesse.
Santification.

The new Couenant.

These wordes haue ended, the blessed guide
whose vertue doth mans cheifest good prouide,
who calls to mynd the promisse which he could
our Sauiours coming to the fathers ould,
who spake by all the Prophets, and decreed
which was fulfilled by Christ the righteous seed.
Soone calls to mynd, the promise made before,
the Couenant which should last for euermore,
And sayd; I doe remember which wee spake
when Israell soe oft our Couenant brake.
I told them by the mouth of Ieremy
this Couenant should growe continually,
and not like Moses Lawe: that itt in tyme
should bee decreast, nor in the Iewish clyme
itt should remayne: but spread throughout the earth,
and turne all nations to there second birth.
Nor that in stone the wordes should grauen stand
as Moses Lawe: nor any vnderstand
but Leuites only: for I will declare,
to euery soule the way to his welfare.
One shall not teach another, saying soe
come I will shew thee how the Lord to know,
for all shall know him: yea both great and small
shall know his power: who did create them all,
and who redeemed them, yea and who doth guide
them in they pathes, least from the Lord they slyde.
Not that as I was wonted to inspire
there Prophets with transcendent sacred fire
one in a land: or in a generation
to warne: or to foretell some alteration,
which should succeed for some offence, to punish
those whom thy sufferance would not serue t'admonish:
that all the land might come to him in need
to enquire of mee, how there affayres should speed,
and that his word should bee there oracle
when I confirmed itt by some myracle.
Nor will I haue the world to thinke, that I
am pleased to see there Lambes or fatlings die
for there transgression: nor shall any thinke,
the blood of Bulls or Goates I vse to drinke.
Noe, Noe: for I'le declare to all aright,
which is our will, and what wee most delight:
and none shall bee soe foolish, as that they
shall not conceiue, which wordes to them I say:
nor any speach soe darke to them I'le make
that men shall misconceiue, or ought mistake.
Excepting some whose sence of reprobation,
shall forge inuentions of meere cauillation,
those loue not truth; to such I'le not descry
the secret cause of this great mistery.
For such are proud, and those I will resist,
soe that they shall bee blind with errours mist:
euen in the Gospells sunshine whose true light
will turne there pathes vnto eternall night:
And such (though learned and of knowledge great)
will neither loue my word, nor feare my threat.
Yett such I'le lett alone, to try the rest,
whose stedfast fayth will shew they are my best:
for myne shall shine farr cleerer by those other,
seeing for Christs sake, a man shall hate his brother.
The father will deliuer vp his Sonn,
to dye for witnesse to the Holy One.
The shepherd will make hauocke of his fould,
and sell my Lambes, that hee may purchase gould.
Yett notwithstanding myne shall doe my will,
and bee content my Couenant to fulfill.
My Lawe shall bee engrauen in there harte,
and from my precepts, they will not departe,
For by my power, they shall haue speciall grace,
which shall there wretchednesse by sin deface
which shall repayre the breach of Adams fall,
and cast out feare of any euill brawle
betwixt thy Iudgment, and there conscience,
knowing thou pardonst all there foule offence.

And

Ieremy ca: 31. v: 31. 32. 34.

Hebrew: 8. 8.

Prophesy is ceased.

Burnt offerings ceast.

Heere is to bee noted the familiaritye of the Gospell, and the aboundinge of itt in respect of the rarenesse of prophets, and the darknesse of prophesie.

These grope att noone day, as the papists doe since the Gospells light.

Cares must bee.

There must bee errours in this visible church, that those that are approued may bee knowe.

Satan can rayse an enimie out of a friend.

Noe persecution shall preuayle to take those from God.

The operation of the holy Ghost in the harts of the faythfull with whom the couenant is made.

And this they shall by fayth still apprehend
this is the couenant which wee did intend.
This is that Couenant which I will make,
and euery nation shall of this pertake:
for euery people, age, and generation
shall tast of this my couenant of saluation.
That yet made before itt was decreed
that men by doing should haue life indeed
but now beleeuing rightly: doth obtayne
to liue in ioye, and scape eternall payne
the letter of the lawe did kill: because
noe man was found that could fulfill the lawes,
but this is farr more gentle: when men are
only for fayth, redeemed from all there care,
that did but shaddow this, the shedding blood
did but prefigure Mans ensuing good
in Iesus Christ, whose sacred loue was showne
in dying for mankind, euen for his owne
which were elected, ere the world began:
for whom hee did become the Sonn of man.
For though his ransome was of worth to saue
a thousand worlds: yett none att all shall haue
the benefitt of which his loue did grant:
but those that doe embrace this Couenant.
For euen the Fathers long before the lawe
beleeued in this, and still by fayth foresaw
this Couenant making, therefore they pertake
the effect of this new Couenant, which wee make.
Then sayd the Father, I'le establish sure
this couenant for euer to endure,
and by the same shall Adam bee estated
in that degree, wherein hee was created.
For when I made him new hee was vpright,
and excellently pleasing in his sight
in true integrytye, and innocence:
till Satan tempting him to offence
hee fell; becoming wretched, vile, and base,
for which I banisht him from Edens place
into the earth: where hee exild remaind,
for which his fault his offspring all is staynd.
And but that mercy mutch did moue my mind,
I had condemned all of Adams kind:
yett now and then, and heere and there I pickt
whom I foresaw: and whom my vertues likt,
keeping in mynd which once I promised,
that the womans seed should breake the Serpents head:
and oft by Prophetes I made itt knowne,
which now my Sonn vnto the world hath showne
(I meane) how man should reconciled bee,
& after death hee might come liue with mee.
And that because hee must begin one earth,
I must renew him with a second birth:
now seeing hee is still by nature blind,
I must with grace enlighten all his mind,
that hee may see (in part) which I haue done:
in sending forth my first begotten Sonn,
to take one him the shape of sinfull man
betwixt my Iudgment and there guilt to stand.
But now mans hart not able to conceiue
how great my loue was, seeing I did not leaue
them all in snares: for whilst they stroue, and fought
against my Lawes, my loue did helpe them out
of all there dangers! And now for my part
haue of man, but his beleeuing harte:
and seing my Sonn in loue did vndertake
to beare the curse for man, thereby to make
the sinner blessed: and doth intercede,
that I with man will henceforth bee agreed:
seeing hee hath suffered, and full satisfide,
in that hee sinlesse, now for sin hath died.
I'le condiscend to what hee will require
and grant him for them all his whole desire:
which is this condition that when they shall pray,
they come in Iesus name to mee alway.
For whosoeuer thinkes to come beside
his merits cannot chuse but slyde
into perdition, for I'le not regard
his workes though seeming good hath there reward.
For none without him can approach to mee,
hee is the Dore, wherein myne in safty bee.
Hee is the way, that leads vnto my Court.
Hee is the Truth, which makes the true report
to all the world; that hee is life indeed,
and hee's the Sheepherd which his Lambs will feed:
hee takes them one his shoulders which did stray,
and brings his flocke to heauens high beaten way.
Therefore whosoeuer shall assay to goe
without this guide, shall wander too and fro,

(and

The difference of the ould and new couenants.

The Lawe hath a shaddow of good things to come. Heb: 10. 1.

The fathers were saued by fayth in Christ, which was to come.

Meaning those who are elect.

Heere is a breife relation of the history of the whole Bible concerning religion: as itt were from the mouth of God.

Blind by Nature.

Seeing by Grace.

God soe loued the world, that hee sent his only begotten Sonn, and when wee were his enimies.

Christ is our Aduocate, Mediator, and intercessor.

The condition of the new couenant.

and fall to errors: and deceived bee
seeing they refuse Christ for their guide to mee.
Or whosoeuer shall attempt to scale
my wall beside this Dore: hee downe shall fall,
or as a theefe shall hee haue recompence:
although hee seeme to show more diligence.
Or if by merits hee shall thinke to win,
a full remission of his heynous sin:
and thinke to stopp my mouth by his invention,
neglect my Loue: my Lawes sincere intention
and seekes to abrogate my firme decree,
that is, that without Christ none come to mee.
I hate their workes, though seeming neere so good,
because not wash'd in his precious blood:
because not done in fayth of him that wrought
mans full redemption, therefore are they naught,
because my word commands not service soe:
but that men rather should obedience show
unto my will: and looke what I command,
I will haue done, none shall my will withstand.
Noe kind of sacrifice will I respect
while men shall my prescribed will neglect.
And therefore as of ould I gaue my Lawe,
soe now will I, with man new Couenant drawe,
the first was for a tyme, but this shall last
till heauens and earth and all therein shall wast.
Now men shall know: the poynt of my decree,
that henceforth neuer more the use shall bee.
The Lawe was strict, and full of mortall payne,
but herein is not cause, with to complayne:
for there is wholsome wine and milke of grace
to comfort all that are in wretched case,
Now will I send, my spirit to declare,
these articles, which here now followinge are:
for Hymne shall preach my words to euery one,
that all may know my free saluation.
All shall bee call'd, but those especially
~~[illegible]~~ my Sonne ~~[illegible]~~
~~[illegible]~~ those are they whom I haue knowne before,
which shall partake my mercyes kept in store.
Those shall beleeue aright, and those are they:
which come to mee, whom Ile not cast away.
for those unto my Couenant will agree,
and from their frailtyes: they shall purged bee.
yea those are they that shall be iustified
for Christ his merits are to them applyed:
for that Ile not require the Law in them
but entertayne them to Jerusalem:
where they shall sing, that song of lasting prayse
in presence of my blessed all their dayes,
which shalbee tearmlesse: when their fights are past.
in glorious state their ioyes shall euer last.
For this their fayth will breed obedience
and make them fearfull least they giue offence:
yea they will loue mee, seeing my free election
kept them from reprobation, and rejection:
by this they shall haue hope whereon to rest,
soe shall dispayre not come within their brest.
Now this same Comforter which I will send,
shall giue them fayth, and shall my church defend,
He shall make them wise unto all heauenly things:
that soe they shall avoyd Deaths fatall stings.
By this they shall resist temptation,
and shun the broad path to damnation.
By this they shall perceiue them selues to bee
at unity, and perfect peace with mee.
By this they shalbee ioyfull in the Spirit
knowing they're saued by mercy, not by merrit
one their behalfe: and that by their profession
they know their elder brother hath possession
in heauen for them: against they bee prepared
t'enjoy that crowne and kingdome their reward.
For those that are thus called effectually,
shall find these treasures in their hart to lye
and by degrees like steppes they shall aspire
untill they come to that they most desire.
Noe troubles shall affright, or driue them backe,
in their distresse, noe comfort shall they lacke:
from strength to strength, and fayth to fayth they goe,
till they perceiue their enimies ouerthrow:
Noe sword, noe fire, noe world, noe flesh, nor feind
shall seperate them from their louing freind
my sonn, and mee, for whom they doe trust,
what ere befalls I neuer will refuse:
for why my purpose hath noe alteration,
where I elect Ile giue my free saluation.
And seeing whilst man liues, and hath aboade
where hee is burdened with fleshly load,

The effects of the holy spirit in those that are in the Couenant.

Esay. 55. 1.

Disciples sent.

The generall calling.
The speciall calling.

The 1.
Articles of the Couenant.
ffayth.
If itt bee a right fayth itt will doe good.

2 Obedience
3. ffeare.
4 Loue.
5 Hope.

ffayth is the gift of God by the holy Ghoste, which giueth wisdome concerning this Couenant: as Nature maketh worldly wise.

Power against Temptation.

Peace with God.

Joye in the holy Ghost.

They sure of Christ.

They stand prepared.

The Elect.

Grow in Grace.

Comfort them in trouble.

Encreaseth them in fayth.

Nothing shalbee able to seperate the elect from the Loue of Christ, nor Christ his loue from them.

Gods mercy in the conuersion of a sinner is here discribed. (cheifly)

which of is soe unworthy and requires
to follow vertue, and all crosses wayes.
Ile graunt this much, that when I doe perceiue
a stedfast fayth: and full desire to leaue
ould Adams sinnes, although indeed hee came
not full attayne, the name of righteous man:
yett if hee feare, and loue, and striue to know,
and to fulfill the duty hee doth owe.
Hee shall haue comfort in this couenant,
that hee loue, his sauing health Ile grant.
Nay though hee haue beene sinfull, and defild
in high degrees, ere since hee was a child:
if soe prodigall that hee bee thought accurst,
and of all creatures euen the very worst
yett if hee turne while tyme of grace doth last,
and earnestly repent for what is past,
and striue to amend his life in tyme to come,
Ile cleane remitt his fault and change his doome:
accept his person, and admitt his suite,
when I perceiue him once but prostitute
himselfe before mee begging for releife
(for Jesus sake) with an unfayned greife.
Prouided alwayes that his sorrowes cause
bee found, in that hee brake my sacred lawes,
in that hee sees his former wilfull blindnesse
that hee requited loue with such unkindnesse.
and many tymes with (scornefull proud disdayne)
more then because hee feeles my plague or payne.
I will accept his sorrowes, and forgiue
all his offence: if afterward hee liue
to mee, and loue without dissimulation,
surely hee shall enjoy my free saluation.
Nay more then that: if soe itt bee with some
that in the houre of death to mee they come
with hearty sorrow for their life mispent
more for their sin, then feare of punishment:
if but their mynd bee fully bent to hate
those sinnes, in which they tooke delight of late,
and that those thoughts bee heretofore, which before
haue most content, resoluing neuer more
if they should liue, to runne that sinfull race.
I will forgiue, and take them unto grace
for my Sonns sake I grant their full request
and bring their soules to euerlasting rest.
Prouided alwayes, that they put their trust,
that in my Sonn I doe accept them iust.
Yett thus much note, that Ile not licence giue,
that any man shall more securely liue
neglecting grace, delaying till too late
thinking to serue mee with decrepit state:
for where I pardon one that liueth soe
how many millions to damnation goe.
One theife upon the crosse for many faults,
soe very few upon mee rightly calls;
for those that lightly doe regard my Loue,
while all their ioynts are able still to moue
about their pleasures, and refuse to heare
how for their sinnes my Sonne did pay soe deare
how loud I call, how long I stand to knocke:
how I forbeare, and yett they'le not unlocke
their gates of reason once to entertayne
the Prince of Peace, who in their harts should raigne:
but suffer Satan still to rule, and guide
their course in sin, which I cannot abide,
euen all their youth, and strength, and then perhapps
cast in my teeth some slender after scrapps
of fayned crying, when their tyme is spent:
or when they feele some fearfull punishment,
it may bee halfe an houre before they die:
for forty yeares of tyme spent wickedly,
or more itt may bee, neuer thinking on
their end of life, or of damnation.
Shall I bee serued with leauings of the deuill
when all their whole delight is sett on euill.
No, no, I made, and Christ hath saued all
if soe they would in tyme obey my call,
with if they doe not, lett them take their fill,
and who is filthy: lett him bee soe still,
till sudden vengeance fall upon his pate,
because my Couenant they seeke to hate.
For some are able making not regard
whether it's Joye or Payne, which is prepard
for all offenders, neither doe they care,
how, after death the soule of man doth fare,
but like a swine: or some unsatiat beast
delights in nothing but to sport and feast,

(to drinke

9 degrees of sinners.

The first degree of conuerts.
1
Penitent and true.

Loue is the fulfilling of the Lawe.

2 degree.
Delay of tyme is dangerous.

Hee that is neuer sorry for his sin till hee feele punishment, is seldome sorry for sin at all, but for punishment.

3 degree.
Common but rare pardoned

Dangerous to bee without the Couenant.

4 degree.
Sinners of this kind are all Brute

to drinke and to devoure my creatures lent,
wch should have beene but natures nourishment.
Nor care they wth how they sleepe soe fast,
as if they thought that life would alwayes last,
till death knocke att theire dore they'le not begin
to talke of mee, although they know they sin.
And then itt may bee, when theire tyme is spent,
like those fond virgins then they will repent,
but how? not for theire sin, ~~for~~ but for ye payne
in wch they feare, they ever shall remayne,
and morne to see theire use of pleasures gone,
and them like wretches: theire soe left alone.
Noe comfort they have then of all theire freinds,
but death unto ye grave them quickly sends.
To these, nor any such, I doe not grant,
to bee partakers of this Covenant.
for men must labour, as ye sparkes yt fly,
if they bee crowned for living vertuously.

Jobe.

Some alsoe bee there, wch theire course soe runn,
yt vertue quite neglecting, they'l not shun
to doe wt ill they can, against my name,
against my Saynts: and yt without all shame,
till by some sicknesse, or some danger great
they doe perceive: that I theire ruine threat.
Then deale like they kneele and crouch to mee,
to this intent, to scape, that plague they see:
and like true Christians sett a solemne day,
to heare my word, to keepe a fast, and pray,
and bulrush-like to hang theire head and lower
perhaps a weeke, a day, or but an houre:
making themselves to seeme soe penitent,
as if from yt day forth they would repent.
(Although I know theire harts) I grant suite
sometymes, when I perceive them prostrate
before my face: but theire not sooner freed,
then they returne to every wicked deed:
nay farre more eager many are to sin,
then those yt never yett have plagued bin.
These worse and worse are growne; if worse can bee,
neglecting both my Covenant and mee.
These doggs like wth theire vomit, and these swine
regarde not this new Covenant of myne.

5 degree of Sinners.

*But counterfaits indeed.

Others there are of proud and haughty mynd,
or rather sonns of Lucifer by kind:
wch doe dispise my lawes, and make theire face
harder then flynt, yt see my moystning grace,
wch wth my word, is sent for theire salvation,
turne to ye witnesse of theire condemnation.
These sneere att all my sacred ordinance,
and att my Saynts, and these seeke to advance
ye Antichrist: and these I will reserve
to such feirce judgment, as they shall deserve.
These have not heart to truth, nor will I grant
them any part in my new Covenant.

6. degree of Sinners.

Another sort are witty ape-like still
to gather wealth: and some of these can still
of any kind of Church, for to beleeve
in Mahomett, itt doth them litle grieve,
in Bell, in Baal: if soe they may enjoy
theire wealth without the feeling of annoy.
These can kneele downe to mee, then turne but home:
and to his Idols, yet more glad doth come.
These Naaman like to Rimmons house can goe,
if but theire King, or Lord ye like will doe.
These are ye worldly wise, who seekes for gaine:
and these most-good shall find eternall payne.
These care not for my Covenant, for they know,
they have a tricke to shape theire owne throw:
they can Chamelion like change colours soon,
and change apparell when an acte is don:
but lett them doe itt, till theire part bee past
my judgment sure shall find them out att last.
These are not mentiond in this Covenant new,
for they are too wise: and will not thinke this true.

7. degree of Sinners.

Roma.

Againe there are, yt will not bee content
to doe all this, but still they will invent
wch way to trouble those yt are th'elect:
because one them my graces doe reflect.
Some tyranizing Jesabels will slay
poore Naboth for his feild, and take t'away:
some Sauls will follow David: Shimei
will rale against him most despitefully.
Some Senacharibs, and Benhadads will rise
to trouble myne elected sundry wise.
But as these speed soe lett ye rest expect
for wronging those whom I soe much affect.

+ Roma.
8. degree of Sinners.

Yett of all kinds of foes yt hatefull bee,
none doth more persecute my progenye:
then those yt makes a holy outward show
when all theire deeds against my Covenant goe.
They thinke by cunning sleights, to honour thee:
whilst they are proud, and out of Charitie,

Hipocrites are greater persecutors then outward enimies.

(while

while covetousnesse of craveing earthly gaine
doth full possesse, and in theire harts remayne.
They love not mee: for gould is all theire God,
and for my poore they have a whip or rod
rather then comfort: yett they thinke I'le heare,
when wth long prayers they trouble heere and there
to heare my word: whilst they intend to bring
some trouble to my servants, yett they'l sing
my songs and psalmes, (as those wch are indeed
my holy, perfect, just, and righteous seed)
these are incarnate divills: for these deride
my church one earth, and such shall quickly slide
into perdition, though they use fayre showes
yett of my Covenant these nothing knowes.

Many of the professors of our tymes should marke this.

Give mee the hart: els nothing I regard,
I will not have a soule wth Satan shar'd,
I will not have a body, whilst ye devill
haunts ye soule: to all things yt are evill.
I hate theire new Moones, and theire Sabath dayes,
nor will I heare: though neere soe long one prayes.
I will resist ye proud, and send a woe
to hipocrites: and such as use to goe
too wayes att once: for such doe more disgrace
to my poore flocke, then all ye enimous chase
of Satans fury: for ye ones without
but these within, make all my weake ones doubt:
these breeds offence, unto both great and small,
and these doe loud; for speedy vengeance call.
These though they know, and pray, and worship too,
yett wth this Covenant they've nought to doe.

God will have all or none, for hee knowes yt the hart leads all the body.

And theres one kind: yt are against mee yett,
whereof ye most part still themselves doe sett
att playne defiance: of my Covenant,
nor doe they yeild: that I have power to grant,
wt good I promise: for they looke not hiere
then Nature, and those things shee doth desire,
yea they deny: (though in my workes they see)
yt any God is found att all to bee.

9 degree of Sinners ye Atheist.

And some againe, though they confesse a might,
yett in theire harts, likewise they all not delight
to trust in mee, nor to beleeve my word,
though divers blessings to them I afford.

Of these all that trust in riches.

Others alsoe deny, that I defend;
but in theire need theire weapon is theire freind,
theire horse, theire armor, or theire subtill brayne:
they thinke is cause, yt they safe remayne.
Some trusts to physicke, only for theire health:
And some denyes mee for theire worldly wealth.
Some others ascribe to ~~[illegible]~~ dragg or nett.
And some praise theire owne witt, for wch they gett.
All these denyes my name, or els my power,
although they feele my mercyes every hower:
these will not learne my Covenant to embrace,
but seekes my loving lawes still to deface.

As Asa did.

Another kind of Atheists there are found,
wch in my church are thought to bee even sound,
yett they deny my power [illegible] soe:
yt in my presence many things they doe
not thinking I stand by, when they comitt,
both thoughts, and words, and deeds, wch are unfitt.
And yett they doe beleeve, ~~[illegible]~~ thats true indeed,
yt I doe heare, and see, wt things they need.
These have a forme of truth, and yett deny,
yt I perceive when they doe wickedly.
These are but fooles, yt in theire harts doe thinke,
I heare theire prayers: and att theire sins I winke.
This causeth hardned harts headlong to ruine,
and by this meanes soe many are undone:
for if they thought, yt I were present there,
how would ye very soule bee strucke in feare
of my pure presence: seeing there are ashamed
yt unto men, theire deeds should bee but named.

None can free himselfe from this in some kind or other.

Reply.

The Lamb yt slained one, whose blood was shed
being our high preist, wch now is entered
into the heigh, and holy, holiest place,
and sayd, deare Father, man will in this case
wthout thy speciall power, bee overthrowne,
seeing hee hath nought but frailtyes of his owne.
I know itt by experience, since I dwelt
wth mortall men, (though wthout sin) I felt
temptations many tymes, whereby I know:
man cannot chuse, but oft deny thee soe,
because they want, yt grace wch should restrayne
from them those sins: that seekes in them to raigne.
Ould Adams sonns would fall and follow on,
that pleasant path, straight to damnation.

Wee have an high preist, yt hath the feeling of our infirmity, and was tempted in like sort, yet wthout sin. Heb: 4.15.

But

But those shall bee renewed, whom I haue woon,
into such mischeife long they shall not runn:
for when they heare my wordes, they shall begin
to hate, and soe to leaue theire former sin;
that while they liue one earth, they may encrease
in euery virtue: and when life shall cease,
then shall they bee preferred, to ~~liue~~ rest wth mee
in peace, where alsoe all my lambes shallbee.
Ffor certainly my kingdome must begin
to rule and raigne: and vpon earth to winn
theire harts by grace, tho' I were in paine for them
att death, to looke for new Jerusalem.
Ffor those yt shall refuse to yeeld, or grant
to sett theire harts on this new couenant,
neuer repenting of theire wicked wayes:
but proudly doe contemne itt all theire dayes,
those shall perceiue, when tyme of grace is gon:
wt good they lost, that lost saluation.
Proceed: sayd they, and execute our will
and wth my church one earth continew still.
The father sayd: goe forth, and tell them playne,
yt att my right hand Jesus doth remayne,
to entercede for them as aduocate:
and I haue giuen to him yt glorious state,
of wch they alsoe shall in tyme pertake,
wch shall beleeue, and die for Jesus sake,
yea, to all those yt shall resist and fight
against ye worlde, the flesh, and Satans spite.

Sending the holy Ghost.

Wth that the Father euen that glorious one
from whose pure substance springs that Blessed Sonn
touching his godhead ere ye world began
though in the world in tyme hee liued a man
and yt Immaculate, both wth one mynd
breathed out theire Spirit like a mighty wind
saying thee, Proceed: thou ~~two~~ knowest wt is decreed,
and wt thou dost one earth: itt is our deed.
Now tenn dayes after Christs assention
th'Apostles were assembled euery one
all in one house: when suddenly they heard
a mighty wind wherat they seemed affrayd
for from ye heauens itt seemed to descend
and came and fill that house from end to end
wherein they satt: wth that imediatly
like clouen tongues of fire they did espie
vpon each others head, there rested one
whilst they were making supplication
and therewth all theire language changed soe
that therby, to wt place they were to goe
they knew imediatly, and wt was sayd,
they all remembred: whilst hee wth them stayd
for being men but of a poore degree
they were not learned neither sought to bee.
But when theire speach like forreine nations was
they maruayle all how yt should come to passe:
for none but spake some language strange to them,
wch then were dwellers in Jerusalem.
yett they perceiued ye language of each other
and ~~all~~ vnderstood itt as his natiue brother.
Now att that tyme there liued amongst the Jewes
of other countrymen, wch heard this newes
and came to talke wth these Apostles then,
because they heard they were vnlearned men.
But when those heard, they wondred mightily
to heare these speake each language perfectly.
Are not these men of Galilee: sayd they,
wch in our speach doe teach vs Christ his way,
our natiue languages they haue indeed,
as if they were our very countryes breed:
are they not trauellers, nor schollers neither:
where should wee find twelue more such men together
They speake like to ye Medes and Parthians,
like Elamites, Mesopotamians,
Judeans and of Capadocia
like men of Pontus and of Asia,
they speake like strangers yt are borne in Rome
and like to those that from Pamphilia come
like Phrigians, those of Egipt and the Greeks
Arabians, Libians, Jewes, and Proselites:
in all these languages wee heare them show,
wt wondrous workes ye Lord hath done below.
yett some that knew them, were amazed att this,
and others sayd: you all conceiue amisse,
for all these men are very drunke wth wine
or drinking Must, before itt ~~was~~ did refine.
Then Peter standing vp, yt all might see,
hee sayd: yea men that of Judea bee,
and of Jerusalem: this know yea now,
euen this you see, and heare, did Joell show:
being once your prophet, where the Spirit doth tell,
wt wonders should bee donn in Israell.

The twelue.

To theire shame God yt did confound the vnity of tongues att the building of Babell: now adds language to his poore disciples to sett forth his glory: thus can hee by one power spoyle his enimies, and enrich his friends.

Joell: 2.28.

Those

These are not drunke this early you mistake,
but God doth heere his promise perfect make;
for one all flesh his Spirit hee doth power
and now you heare itt in this very hower
then hee foretould ye wonders of these dayes,
and now approu'd these men to giue him prayse.
yea men of Israell this you know full well
concerning Christ I need not further tell:
how God approued him to bee his sonn
wth many signes and wonders by him done.
Jesus I meane wch was of Nazareth,
whom you wth wicked hands haue putt to death.
Euen hee was ye Messiah, and that seed
by whom ould Jacobs offspring should bee freed.
Him haue you slayne, for God to show his Power
hath suffered death his body to deuoure:
but God hath loosed those bands yt did inclose
him in the graue: soe hee the third day rose,
for why itt was impossible yt hee
wch in ye earth wth death should holden bee,
of wch his rising, as hee tould before:
wee twelue are witnesses and diuers more.
Gods foredetermyned counsell hath decreed
yt in this manner all things should succeed,
and now hath God exalted him one high
att his right hand to sitt in Majesty.
Ffor hauing thus obeyed his fathers will
hee rests in heauen, where hee is vntill
all bee restored: wch hath beene foretould
by all the Prophetts and ye fathers ould
Ffor hee alone hath freed all Israell
from bondage of yt cursed fiend of hell.
And now from heauen is his Spirit sent,
yt by our wordes ye wicked should repent:
and this is cause wee speake wth other tongues
seeing vnto all the world this thing belongs.
Ffor God bestowes such language vpon those,
yt in farr countryes they may this disclose:
seeing hee will haue, that all should vnderstand,
wt hee doth for them, wth his powerfull hand.
And that beleeuing in his holy name,
all flesh might reape some comfort by the same:
that by theire faith, theire sins might pardoned bee,
lo: this is that, wch now you heare and see.
The people hearing sayd, wee are content
Men, Brethren, ffathers: wee will all consent,
to wt you will command: wee will obey,
and Peter sayd: you must doe this I pray,
seing you beleeue. Repent you of your sin,
and through amendment, you shall pardon win.
Then must you bee baptized, in Jesus name
(for hee himselfe alsoe receiued the same)
then you will shed one you the holy Ghost
yt guift of grace: one all both least and most:
for vnto you, and to your children all:
and vnto those ye word of God shall call
of euery nation: both farr off and neere,
as many as of his Blessed name they heare.
Then all that did beleeue: prepared soe
to bee Baptised, and all things to doe.
Soe yt same day, in all three thousand people
was by this sermon of yt one disciple
added vnto ye church and did receiue
those Sacraments wch Christ our Lord did leaue
yea: they forsooke theire goods and were content
wth onely food, and clothes conuenient
Soe euery day were added more and more
euen those whom God did meane to call before
thus was ye comfort of yt Blessed Spirit
infused: vnto those wch in his sight
were found accepttable: and yett in peace
ye church of God did mightly increase.
This grieued Satan who deuised a way
to plott ye churches ruine euery day:
yett had not power to hinder any one
wch was ordayned to saluation.
But ere wee passe from ould Jerusalem:
lett's see wt ouerthrow, befell to them.

Heere was faith and obedience in the hart.

The worlds declyninge.

The worlds declyninge.

The argument

The Jewes rejected ([illegible]) natures rebellion, crosses are renewed, Judgments threatned, Satans plotts destroyed, searche therefore, ye virtue of courage, Satans sleights, remedyes, mans hart his betrayer, the end of all things, signes in part performed, man too curious in seeking when, false prophets risen, degrees in sinning, of hope and feare.

Upon ye precedent figure

1 O sacred lamb, the cheefest of the church soe fast
under the crosse; thy love is showne thereby,
seeing itt stands steadfast against all the blast
of Satans undermyning tiranny.
Preserve itt still according to thy word,
from Satans furies, treasons, fire, and sword.

2 If soe the crosse or persecution
bee sett upon thy people by thy will
as itt is most certayne: thy permission
doth licence Satan to destroy or kill.
yett thou art with thy church unto the end,
thyne angells shall the soules of thyne defend.

3 Though Satan plott thy churches overthrow,
and sends his spirits to tempt us unto sin:
thyne eye doth see his secretts, and doth show
to man: what danger still his soule is in.
Then grant we may be loath to shun his snare
and for his tempting still to bee aware.

4 Though Babell flourish sitting like a queene
and boasts her power against the church of god:
yett are wee certayne, itt shall once bee seene,
shee shall fall by his revenging rod.
Her turretts tumbled downe, her pride and fame
turned into rumours reproach, and shame.
Wherefore when Satan hath spent his skill
the church of Christ shall stand and flourish still.

The Jewes

The Jewes rejected

Now when our gracious God had sent his Sonn
(whom hee had promisd since the world begunn)
unto the Jewes: they notwithstanding all
his famous acts, refused to heare his call.
Yea as a shame his kindnesse to requite:
they crucified him with great shame and spite,
whose death of theirs sorrowes did appeare
that righteous-Innocence could not forbeare,
but cryed for vengeance to repay the wrong
\+ and weeping sayd: O Lord our God how long?
how long? deare father wilt thou suffer them
which are soe wicked in Jerusalem.
The Lord replying: sayd, hee sett their date
since they refused to know him till to late
therefore [illegible] the nation of the Jewes
Shall [illegible]: then will I refuse
that place I loved, then it shall bee destroyd
their citty and their Temple shall bee voyd
even that same place, where my delight hath beene
I will forsake itt and reject itt cleane.
Nay more Ile suffer the abomination
to sitt within my temples desolation:
because I've striven with them, and I see,
they grow more disobedient unto mee.
I've sowne and watered, yett their harts are hard:
in more abundance yelding such a reward,
that in my fury I must downe cast all
to come and burne them unto ashes small.
I sent my prophets to them whom they slew
my peace upon them did I often strew
and now att last as other tymes I did
my face awhile I made as though I hidd
not soone they'd they but straight I came
to make them more to feare and love my name:
but they ungratefull, barbarous, and basse
still worshipt Idolls even before my face
The more I warne them, worse and worse they grow:
therefore my vineyard walls Ile open throw.
The Roman beast, and then the Turkish bore
shall swallow them: noe peace they shall have more.
For those I loved, farr more wicked bee:
then are the heathen for Idolatry.
They have slayne my servants, yea and eke my Sonn,
which those the knew mee not; would not have done:
they have rewarded mee with vile disdayne
proud thoughts, ill words, curst deeds with all I gayne.
Therefore Ile take my blessed word from them,
which dwell in Judah, and Jerusalem,
and in all Israell: and them with all
like dust before the wind, Ile beate them small.
That which they doe delight in, will I take:
and all their cittyes desolate Ile make.
Ile turne mee to the Gentiles, then shall they
with diligence, and love my words obey.
For these whom I respected most of all,
whom by my Prophets I soe oft did call,
who saw my miracles in multitude:
to whom for love I have soe often sued,
entreating that with I might well command:
and yett rebelliously they doe withstand,
seeing they know, and might have had att will
my safe protection for their welfare still:
them from the hardest rocke, and floure of wheate,
and att their pleasure worke, and sleepe and eate.
Now will I slay, and scatter, and disperse
the sonns of Abram, seeing they are perverse.
Though they bee proud, because they were elected
yett shall they feele with payne, they are rejected:
though they are branches of the Olive tree
of peacefull Jacob, all welcome to mee,
except they had like to their fathers beene
in faythfullnesse: or if they had but seene
any repentance for their former ill:
nay rather they devise to vexe mee still.
Therefore those people whom they scorne, will I
graft in my olive artificially,
even those I slew: which in tyme past were not,
shalbe my sonns, by lively fayth begott.
Even those which yett have scarcly heard my voyce,
shall trust in mee, and in my power rejoyce.
Where then heareing, sayd of God of grace,
wherefore wilt thou the Temple soe deface?
what offerings shall for sinne of men arise?
Or whom wilt thou admitt to sacrifice?
what shall become of all thy Sabath dayes,
and all thy feasts: and those the offer prayse?
How shall thy promise made to Abraham
be right performed; if thou doe this same?
Should thee content, Jehovah answered then:
I will not take thee from all mortall men.

Ffor

In this fiction note the history, doctrine and the uses, as in others: as for the frame of speech take itt, as itt is.

Ffor as much as sin cryes for vengeance: itt is sayd that Abels blood cryeth, and hee is called righteous Abell.

\+ When our Saviour wept over Jerusalem.

By Titus son to Vespasian.

Daniel. 7.

As the gardener with his vine=yard, and itt brought forth wilde grapes.

Before the transmigration of Babilon.

In the Captivity.

When any trouble doth arise, god is sayd to hide his face.

For them lyes my promise truly hid,
if they beleive aright as Abram did:
such are his Sonns, and farr more deare to mee
then these vngratious imps of Abram bee.
Tis not their temple that I will respect,
though in it's prime I did that house affect:
nor yet their sacrifices of each kind,
that can my favour to these persons bind.
It is not flattring mee with outward showes,
nor crouching, kneeling, fayning words and vowes,
and making mournfull countenances when
they doe deceitfully, and proudly meant.
All their new Moones: and fasts, and solemn feasts,
their incense burning, and their stall fedd beasts
I care not for: except they did beleeve,
obey my will, and not my spirit greive:
but seing of these they will not reckoning make
henceforth this people I will quite forsake.
These pray but with their mouth, though nere soe long
for still their study is but strife and wrong:
their harts is farr from mee, although they seeme;
as if my temple they did much esteeme.
And I therefore ye all att first did make
and gave itt Man: yet for his sinfull sake
did drowne itt ore, soe did I once command
yt as my house the temple there should stand
now for these wicked Jewes Ile change my theame
and say: cast downe this oulde Jerusalem.
Lett all wild beasts, now breake those branches downe
Ile graft wild olives to become myne owne:
lett all bee scattered: and themselues goe hide
till every country shall one every side
have heard the Gospell preached vnto them,
wch now is loathed in Jerusalem.
Yett for some sakes that lives therein as yett,
these forty yeares noe enimy shall sett
his foote against that citty: but indeed
when those are gone, their ruine shall succeed.
Entreat mee not, to spare them any more
vntill such tyme as I will them restore:
wch I ha appoynted in myne owne decree,
wch yett is secret; yett a tyme shalbee,
when Jacobs offspring shalbe called home:
and then my sheepe vnto one fould shall come.

Harte and obedience pleaseth God.

~~[illegible]~~

O England, my deare country, see if there
in them thou doe not ~~right~~ appeare *(above: oftentimes)*
like to ye Jewes. for famous victories
thou hast had of thy foes, yt vp did rise,
as had ye Jewes, while God did wth them stand,
noe enimie ere could invade their land.
Yett when they turned from their Lord and God,
he did correct them by a forraigne rod:
soe did hee thee, and as hee layd ye yoke
vpon them oft, wch was not lightly broke.
Soe did hee thee: and having chastened them
hee suffered them to build Jerusalem.
Soe did hee thee: for after it was destroyd,
hee raysd ye Gospell, wch had long beene voyd.
And as ye Jewes were zealous for a tyme:
soe were thy people in thy wealthy clyme,
yett afterwards were seeming past and gon:
there rose new sects, and false religion.
And doe not alsoe here wth thee abide
the Sadduce, and ye Pharisye, beside
a multitude of Idolizing Papists;
that strive to vndermine ye good estates
of those yt follow Christ, by sundry wayes,
that as amongst them, soe thy peace decayes.
Never ye Jewes more famous blessings had,
then God hath heapt vpon thyne good and bad:
nor they lesse thankfull in their wealth and peace,
then thou hast beene: when thou hadst best increase.
Nor they more sorry harted to ye poore,
then most of thyne that hord ye greatest store.
Nor wretchyer Jewes more proude, then thyne now bee
of every sort almost, and each degree.
Nor ye vnstablenesse in all that Nation:
yt thou hast changing fashion after fashion.
Nor they more curious in voluptuous fare,
then most of thyne owne tender darlings are.
Nor they all more wanton, lustfull, hard found;
then thousands our youths that soe abound.
Noe swearers in Jerusalem more rash:
nor any such as thyne, that vse to wash
their throates more oft wth needles draughts of wine:
till in the streets they lye like beastly swine:
Noe Barrabas more theefe: then many hee,
and yett sometyme full many scape wee see,
noe whores soe licentious: yea aboue the rest
wch matches made (bee) cousin to incest.

Yea wth enuying, and wth griping gaynes
have theire cheifest plenties: wherefore complaynts
many fayre houses, wch now empty stand:
seing couetousnesse hath swallowed all ye land:
yt should mayntayne good hospitalitye,
wch oft is spent by prodigalitye.
Besids hipocrisy wth counterfeits:
and parasits in many houses wayts;
Huff puff ambition neuer flew soe farr,
as now in thee to stirr vp ciuill warr:
neuer more idlenesse was found to rest
in Juda, then in many is possest
euen in this age, amongst the wealthy sort
yt mynd not vertues: but still seeke for sport.
And for ye fashions needs wee must confesse:
wee are most steadfast in vnsteadfastnesse,
and as our clothing soe our mynds appeare:
wee neither are content wth cheape, nor deare,
wth wett, nor dry, nor wth indifferent weather:
if wee have plenty any while together
our poore vnthankfull: and ye rich repines,
if wee have dearth, then all ye vulgar wynes:
as if God did vs wrong, when that is gon,
wee soone forgett: and hould our course on.
I must not play the Satire, but I note
some grosse abuses, wherein many flote:
wch makes mee feare, least as the Lord forsooke
his owne, and did on them in fury looke:
soe for our sins, wherof wee ~~I~~ not repent,
hee should inflict on vs like punishment:
seing wee as well as they: have had like share
of benefitts, and more ingratefull are.
O my deare country, is't not thus wee say,
when cocks crow thicker, then it's neere day:
thy cocks have crowne, and yett they still increase,
to call thee vp from silent sinfull ease:
to driue away those shaddowes of the night,
that the renewing day might now shine bright:
that righteousnesse might like ye Sun arise,
and sinfull darknesse vanish from thy skys.
O lett repentance like a pearly dew
thy harden'd stoody hart in tyme bestrew:
that when that morning of ye Judge appeares,
thou mayst begin thy joyfull tearelesse yeares,
or if before ~~or~~ thought one thee must fall:
thou mayst preuayle when thou one God dost call.
Thou seest, yt as the Jewes had warning given
by many stripes of God from earth, and heaven
as famyne, plague, and warr, and they made show:
that from their eyes repentant teares did flow.
Yett they not sooner felt theire scourging past,
but in their necke the reines of will they cast:
for when they wayed fast, they kicked th' heele
noe longer godly then whilst paynes they feele.
Against thou seest, that greater mischeifes came
each after other: and destroyd their fame,
their liberty, their lands, their goods, and liues:
and now from place to place the remnant driues:
to seeke for harbour vnder strangers wings.
depriued of both their temple and their kings.
For when the Messias was vnto them sent,
their malice crucified that Innocent:
when yett some of them scarcely knew, that they
soe much offended: it to disobey
bee soe great danger, though vnwittingly.
and those his owne elect posterity
wch shall become of vs, both strangers borne
of that wild Oliue: wch was once forlorne,
till God in mercy stretcht his word of grace,
and grafted vs in yt tame Oliues place.
Yett wee have knowne his love, and have wth all
receiued his Sacraments, and heard him call:
and wth that Sonn sayd Father I will doe,
wch thou commandst: yett have wee alsoe
not only, not performed our promise made
in Baptisme: but shewed our selues as bad,
as did those Jewes: for by our sinns soe rife,
wee crucifie againe that Lord of life.
Now if for like offence, like punishment
may bee expected: O lett vs repent,
for surely, if hee did not beare wth them:
who were his owne, and did his word contemne:
but punisht them seuerly, not respecting
all their fayre showes: may wee not feare rejecting.
This rod hath beene vpon vs, and wee see:
hee doth foreshow, that greater plagues there bee
layd vp in store for vs: seeing wee have seene
wt judgments one those wicked Jewes have beene:
and wee as well as they his will have knowne,
yea, and hath now such warnings of our owne.
O lett vs feare, and tremble in his sight:
considering wee have this soe wondrous light

Idolaters compared to ~~to~~ [illegible].

Father forgiue them for they know not wt they doe. Luk: 23.34.

If judgment have begun att the house of God, wt may wee expect.

of their estates: and wee soe oft relapse,
lett us take heed for feare of after claps,
wch that wee may: the Lord vouchsafe us grace.
~~[illegible]~~
that true repentance may our sins deface.
Turne us, o Lord, and turned wee shallbee:
for of our selves wee cannot turne to thee,
to stay thy further judgments, lett us pray,
in humblenesse of spirit night and day:
and by these frights that wee may warning take
least in his wrath God doe our lands forsake.

My tired Muse, retires a while to rest,
being wth some cares, and pensivenesse opprest:
when shee perceives wth danger all are in
by Natures disobedience prone to sin.
Nor can the soule ascend to ponder ought,
but straight it's clogged wth some earthly thought:
noe sooner climbes the foot stepp of the snare,
but downe hee falls ere hee can bee aware.
Noe sooner hee begins to contemplate
of heavenly things: but his most wretched state
rusheth in suddenly, and wipeth out
those holy things, wch first hee went about.
The reason is, it's not our habitation:
and here wee must endure all those temptation,
this is our shipp: and those are pirats vile,
wch strive us of our treasures to beguile.
The soule itt self's nothing esteemed of those,
that care not, wt they winn, or wt they loose:
and many mynde not, till there dayes bee gon,
wt good they loost: the lost salvation.
If soe they have not crosses: then they count
all others there inferiors, and surmount
in there conceite: and thinke themselves as cleere,
as if without the course of sin they were,
and will not sticke to say (seeing one in greife)
yond man was sure, some drunkard, or some theefe,
some cursed vagrant [illegible] hee sure hath beene:
and now wee see God plagues him for his sin.
This is there censure: counting other ill,
whilst they continue in there pleasures still.
But yett this paradox: I can mayntayne,
that they without, doe more accurst remayne.
Yett sin is cause of crosses now and then,
wch serves as lashes to the wretched man:
and unto some they serve to give direction,
being sent of God in kindnesse and affection:
and for the exercise of fayth and love,
for God doth often soe his Sonnes approve:
soe that to bee without all crosses here,
that wee are bastards wee may rightly feare:
and letten run, like swine that eate there fill,
because the butchers must them shortly kill.
When those that are the children, oft are fedd
wth weeping there: and sometymes scarsly bread,
for why: the parents meanes to nurture those
to whom in tyme: they will there love disclose.
Soe God doth oftentymes the those prepare
for those hee loves, and most in favour are:
sometymes restrayning necessary things,
and sometymes when our pleasures trouble brings.
All to this end, that Nature should not sway
wth worldly things, to beare the soule away:
seeing wee forgettfull, loyter here one earth:
not mynding heaven our place of native birth.
That were itt not for crosses, wch are sent:
to make our heaven one earth wee should bee content.
But when wee finde in any thing wee doe,
some crosse or other still belongs thereto:
wee seeke for pleasure, then wee lend an eare
to heavenly things seeing pleasure's only there.
This made the Saynts indure the sword, and fire,
in hope to finde, that joye they did desire:
this made them patiently to beare the crosse
even to there goods, there freinds, and bodyes losse.
And seeing itt pleaseth God to shew this same,
itt is our duty, still to prayse his name:
for giving warning, that wee may prepare
to enjoye those pleasures, where not crosses are.

The eight Pause, or rest.
Natures Araignement.

Our great Jehovah glorious God of might,
having now plact our Saviour in that light:
wch noe man living can attayne unto,
before whose presence every knee doth bow
in hearing of that name: whose saving sound
comforts his freinds, and doth his foes confound.
One attribute called Jelousie being there,
my Lord, sayth shee: I stand as yett in feare,
that notwthstanding all thy holy Sonn
hath now sufficiently performed and donn
for mans salvation: yett hee'l scarce apply
him selfe to follow Christ obediently:

The occasion of this ensuing fiction, to witt Natures arraignement: is the generall pravity of all goodnes in man, or our aptnesse to doe nothing but sin.

Many cannot tell wt the soule is nor wt itt is to loose itt.

It is a comon thing to judge others, but not judge our owne selves in the tyme of prosperity.

Many tymes God takes man home by crosses, wch would not bee woon wth blessings

And some ~~wth~~ doth hee exercise wth crosses to make them know his love in delivering them.

I have not observed well how divines have handled crosses, but I find them sent of God for sin. 1. for tryall. 2. for instruction. 3. for example. and 4. for judgment: wherein the rebell Nature is curbd always, for had not man offended none of this had needed: wherefore I bring in this fiction to shew from whence crosses come, & for wt, and wt use wee are to make of them.

Jelousie is doubtfull of things that may bee: but shee knowes not wt will bee, for

either the

either hee'l doth one transitory ~~[illegible]~~ toyes,
and soe forgett to thinke one heavenly joyes:
or else hee'l stubbornly refuse to learne,
wch pleasures are in heaven to discerne.
Forgett I soe ledd by froward Nature still,
who rests the reines upon the neck of will:
who carries man wthout all feare or witt
downe throwe path to Satans damned pitt.
Therefore if thou lett man alone in peace
to give thee cause of wrath, hee will not cease:
for if hee have not bridle, hee will runn
into those sinns, wch hee hath always donn.
Indeed: sayd Truth, I cannot but confesse,
that Nature causeth much unrighteousnesse.
For when thou gavst her rules to worke thy mynd,
that shee in cords of love should faster bind
all thy selected creatures to thy lawes,
yeelding to reason wch to virtue drawes.
Shee oft tooke part wth Satan, and rebels,
wt thou comandst, shee hath still wthheld
mans soule from doing itt: and clogs him soe,
that wt his reason bids, hee cannot doe.
Hee would doe good, and follow thy comand:
were not for Nature, wch doth him wthstand.
Nature's for pleasure, whilst the tyme bee spent,
not once remembring further punishment.
All this I know, Jehovah answered then,
that Will and Nature leads all mortall men:
else comming Reason were itt not ~~[illegible]~~ Grace
doth come, and sometymes thrust them out of place
there power I meane. Soe there's a double dewell
two blowes the fire: and two doth quench the fewell.
Nature, and Will layes one concupiscence,
when Grace, and Reason would remove itt thence.
~~[illegible]~~ is found the fourth degree,
and none but they of Grace partakers bee:
yea that shallbee sufficient for them,
wch shall inhabit New-Jerusalem.
Yett shall not Nature sway to much in those,
to whom I meane my Graces to disclose.
For as I've caused my Judgments oft appeare
to punish sin, wch chastisments severe:
that soe I might give tokens to the rest,
wt sins, and sinners I did most detest
Soe gave I an example thereto all
to willfull ones, thereby to shun like fall:
for when they see, wch plagues one some I cast,
they might beware provoking mee to fast.
Agayne some I correct wth crosses soe,
thereby to teach them wt they are to doe:
for as a bridle crosses shall restrayne
many from spending of there tyme in vayne.
Likewise sometymes Ile send the crosse to try:
if yett my Sonnes will love mee ~~steadfastly~~,
For those that love mee not, although I beat them,
seldome will yeeld to mee, though I intreat them:
when those that patiently doe beare the same,
Ile give them cause in the end to prayse my name.
Therefore seeing Nature is soe ill inclined,
and still remaynes soe willfull, and soe blind:
Ile bridell her by crosses of her owne,
that to all flesh my power may still bee knowne.
For fleshly Nature needs must dwell wth those
to whom my Mercyes, I will most disclose:
though flesh doe tempt them, yett my spirit shall
restrayne there course, and save them from there fall.
For one there bodies shall affliction seaze,
nor shall Dame Nature thinke to live att ease.
Indeed, quoth Truth, needs must I there declare,
that Nature cares not how the vertues fare:
if shee may ride att ease one froward Will
shee cares not how much humayne blood shee spill.
Shee joynd herselfe wth Satans damned crew,
and by her helpe, doth hee his force renew.
Shee joynd wth wrath and Caine even in [illegible],
and by her cursed will was Abell slayne.
Shee joyned wth Lust, and Murder in that freind,
that unto death did good Uriah send
Shee joynd wth Covetousnesse, and helpt to slay:
when Ahab tooke poore Naboths feild away.
Shee joynd wth Pride in Pharo and that King,
wch did to Babell all the Captives bring.
Shee joynd wth all the Jewish unbeleife,
wch hath beene cause of this intestine greife.
Shee tould them they must follow all the guise
of forraine Nations, and beleive there lyes:
and wt great ill was ever yett assayd,
wherein Dame Nature hath not chiefly swayd.
Well sayd Jehovah shee shallbee arraynd,
wth miseries wch are for her prepard:
but come, goe call her, lett us see: if shee
will but confesse, that shee offendeth mee.

The purpose of God is hidden in his all powerfull providence for the good of his, and the advancement of his glory. Soe wee propose a cause of this, as itt were a ground to worke upon, and I hope itt is comfortable and true for all that feare God.

Will and Nature, against Reason and Grace.

Judgments for sin.

For example to others.

For instruction.

For tryall of fayth and love.

A sure note of true love.

The reward.

Though Nature hath beene rebellious, and hath beene punished oft before: yet I bring her part in now to shew that in these dayes, both sin, and crosses doe most abound.

Not that God is not the same Truth: but I call itt soe for relating the witnesse of the history of these effects of Natures disobedience.

Arrainged

A wright you servant to Nature hie,
and summon her: against ye great assize;
where shee must answere every poynt at lenght,
concerning thinges committed to her charge.
But shee being stubborne stoutly did deny,
that shee had lived disobediently.
whereat ye messenger returnd with speed
and tould how Nature had rebeld indeed.
Yea sayth ye Lord: regardes shee not of us,
now shall you see, how I will tame her, thus.
Come all you crosses, forth I will you send:
for sure I am you are not Natures freind.
Goe persecution, Poverty, Oppression,
Slaunders, and Sicknesse goe for mans transgression:
goe disobedience: yea and Death of friends,
Imprisonment that sometymes Nature mends:
goe Losse of goods: and Dangers shew my power,
and Hurtes of body suddenly devoure,
goe Plagues, and Warr, and Famyne, and annoy
Ile make ye Sin, shall Sin itt selfe destroy.
Goe all my messengers: and hast for mee
one Natures backe, that disobedient bee
I have indeed given Nature mighty scope,
which shee abuseth: see ye there's not hope,
heele her returne: unlesse her moode wee tame,
and in my chosen I must worke ye same.
Come first, and heare your charge, and this observe:
that from my strict commandes, you doe not swarve.
Afflict not myne to much, but as you see,
my Spirit shall give them strength to trust in mee.
Seek not your working bee for there destruction,
but only for there tryall, and instruction:
and but to curb there froward fleshly will,
yt followes Natures inclynation still:
to tame there pleasures Satans bayte for sin,
least like ye wicked they delight therein.
And to ye rest for iudgments lett them goe,
and for examples to the just alsoe.

Nature savours not the things of god.

All crosses are sent of god.

A generall charge.

That although hee send crosses, they are lymited to the Saynts, and cannot passe beyond yt wch god hath appoynted. This may bee a comfort to all Christians, yt god both correcteth & lymiteth our correction: soe yt if wee bee brought to death under the crosse, yett wee may bee sure itt is for our profitt, and wee are therefore to bee ~~for itt~~ thankfull for itt.

1. Persecution sent

And first of all come Persecution,
thou must goe stalke upon them every one:
that I have chosen in Jerusalem,
soe shall I see wch doe remayne in them
Follow thou every soule that calls one mee,
for I have given all this power to thee:
not only now but while ye world remaynes,
to those I most affect I send my paynes:
that from the hart they shall bee glad to runn,
and never rest untill there race bee donn.
Least they should slacke my worke they have in hand,
they shall bee troubled both by sea and land:
from citty unto citty shall they flee,
and out of trouble seldome shall they bee.
And yett my Spirit shall uphould them soe,
that all there sorrowes they shall undergoe
with joyfullnesse: this paradox maynteynd,
yt wch ye world countes losse, they recken gaynd.
Yea by there stedfastnesse itt shall appeare,
that they noe kind of persecution feare:
the froward world, more wearied shall bee,
with torturing them, then they with misery.
Yea they shall bee more glad to suffer shame,
and bonds, and death to glorify my name:
that they are worthy for my truth to dye,
then in ye world to live still pleasantly.
And when by fire, or sword they shall bee slayne,
Ile give them valiant harts, and take there payne.
Soe though the world shall thinke them most distrest,
Ile then remove them to my saving rest.
Now if dame Nature might but have her will,
there fleshly lusts would drawe them from mee still:
they would not thinke of myne immortall glory,
but dote and gaze one tryfles transitory.
Whereas by this they shall appeare more wise,
to know, and to discerne with faythfull eyes,
the joyes and pleasures, wch are true indeed,
soe that to tast of these they shall not need.
And though from Satan as an instrument,
there troubles rise: whose mallice still is bent
against mankind: and more especially
such as I call from sin effectually.
Yett they shall know, my hand is in all this:
and yt for there especiall good itt is.
Thus by there patience, and thy purging flame
they shall have peace: and I a glorious name.
Goe forth and execute thy part of power,
but looke yt thou doe not my Saynts devoure.

If any shall aske why I bring this sentence from God as itt were: I answer because all kind of crosses yt come to man are by gods appoyntment or permission, though indeed Nature lookes like the dogg att the stone that is throwne, but not att the hand that threw itt. But grace must looke att the highest as the first mover in every thing, and will drawe some godly use from all kind of crosses, not repyning because itt is gods hand worke.

2 Poverty sent.

Come Poverty thou must my message goe,
Ile send thee to dame Nature now alsoe.

Poverty sent of god.

Itt

See that thou follow some of myne elect,
yea some of those wch I doe dearest respect
make yt they strive for riches but in vayne
yea though they labour lett them poore remayne
whilest others by them live an easy life
in prosperous plenty without payne or strife
while those yt have there portion feeles not want
lett some of myne have clothes and victualls scant
yett soe: as whilest one earth ther life shall last
they shall not perish, but still my blessing tast
and though but sparingly of worldly store
yett wch is needfull give them but noe more
For I have promisd though I keep them short
yett shall there needfulnesse not doe them hurt
nor will I fayle to helpe them in there need
because they are to mee a precious seed.
For these if riches were with in there power
they would not looke att mee there purveyour
But trust there witts, and freinds, and worldly shifts
and plods, and pore in politicks and drifts
projecting plotts, and solely trusting too
the goods of fortune, as the wicked doe
And would forgett from whence my blessing come
soe wth dame Nature thinking them att home
they would resist my Spirit: and follow will,
and as ye reprobate even drinke there fill
of pleasures, never calling one my name:
although they know I love to heare the same.
Therefore Ile teach them more to know my love,
when they shall see: I ayd them from above,
then if I gave them Natures chiefe desire
in all aboundance, till there tyme expire.
Soe when they shall have gaynd experience,
I can to there content more recompense
there patience with blessings of increase:
and for there wants and cares send peace.
For while I lay my hand upon them soe,
my Providence shall never from them goe:
soe that they shall not seeke unlawfull wayes
to enrich themselves: nor by pryde to rayse
there owne estates, but they shall better prise
that lasting wealth, wch in my storehouse lyes:
wch they shall once possesse for evermore,
then all that wealth wch Fortune hath in store.

with a proviso.

For why the reason.

God doth love to heare his children call on him.
The use.

3. Opression sent

Oppression, come, thou must goe follow these.
wch would in Natures freedome live att ease.
The proud and covetous will love thee soe,
that by thy meanes my people they'l undoe.
Ile give thee leave to take my peoples right
by covetous griping fraud, or force and might.
Though Satan worke in those that offer wrong:
yett all my servants will I still make strong
by fayth: and therefore when they call one mee,
from this oppression soone Ile sett them free:
As I did Israell from the Egiptian king,
and in due tyme to ease I will them bring:
destroying all, yt wrongfully did use,
my heritage soe vilely to abuse.
Yea I will cast my vengeance upon those,
that doe my simple servants right oppose:
one all that take ye widdowes goods away,
and from the fatherlesse the portions stay.
Or that defraud the poore and innocent,
or rackes and fines there needy tenants rent:
for those doe sell ye poore for shooes and bread,
and often by them are there famished
many poore soules, wch might have lived content,
and done more good wth wch I had them lent:
had not those injuries to mayntaine there pride
come that from myne, wch I did them provide.
Yett will I suffer this, to show my might
in slaying those: yt doe oppresse the right:
and that th'oppressed may perceive my power,
and feare and love mee, seeing I devoure
there enimyes: and when my hope I rayse,
they shall obey mee with all thankes and prayse.
And when my people shall perceive my love,
thenceforth they shall seeke comfort from above:
knowing that none hath power but through mee,
and thus in them shall Nature humbled bee.

God permitts oppression and wrong for the good of his children, and to exercise their fayth with, and that the wickednesse of the wicked may bee full. Under these are all manner of oppressions meant.

A reason

Use.

4 Slaunders sent.

Slaunders prepare you; goe and joyne with those,
that with there tongues doe virtues steppes oppose.
Collumniate such as strives to live upright:
yea lett not Saynt bee holy in your sight.
Lett fly your darts of infamy att them,
wch I have chosen for Jerusalem.
Lett Satan in his mallice speake his worst:
for hee would eate my people, if hee durst.
Ile give him leave, to spitt his venom here
and shew his hatefull spleene.
by wicked mouthes: and slew the vertuous names
Lett him condemne and wound the vertuous names,
of my poore Lambes: with deadly lying fames,

Not soe much as a slaunder or a reproach but God doth permitt & appoynt itt: and wee must know that his power is in all things for the good of his.

Itt is not slaunder, when one is reported for an hypocrite, or a whoremaster.

Lands

and make ye world beleeve, that all there heale
is but hipocrisy: till I reveale
to all, who are the false, and who are true:
who in my tyme appoynted shall I shew.
In the meane tyme lett slaunderers never cease,
but seeke still to molest the churches peace.
yea lett them judge, and censure all for bad:
without true knowledge of there manners had,
in tyme Ile bring the truth to light, and show:
who did deserve itt, and who did not soe.
~~[illegible]~~
4 yett this Ile often suffer to this end,
that therby may Natures workes amend.
For when a slaunder wrongfully is layd
upon my children, they'l not bee affrayd,
but turne to mee: to witnesse with there hart,
that in that kind they did not give desert,
And itt will make them still more circumspect
to shun such company as would infect
them with defamed crymes report indeed,
and soe to care for false they shall not need.
For why, my Spirit shall them comfort give,
and by true peace with in there harts shall live:
where if they were not slaundered now and then,
none could discerne, who were a godly man.
Thus alsoe Nature shall bee kept in awe,
and not bee proud by knowledge of my lawe.

Master or a drunkard etc. if itt bee an apparent thinge unto the world by witnesse. But when one may sett a re= port of mallice upon any, and blazeth itt upon suspition, or scarcely that, to wound the good name of any: then itt is this slaunder which I have speake of in this place.

+ A reason why.

5 Sicknis, Lamenes, or weaknes sent

Some imbecility, I must thee send,
for thou I know, wast never Natures freind:
shee would have all her infants strong and sound,
that shee by will might vertue quite confound.
But see thy wayes, and throw them downe along:
weaken there bodies which are now soe strong
amongst my servants: doe the flesh consume,
that would one Natures gifts soe much presume,
tame them with sicknesse, wrest there lymbes awry:
make those that wont to leape soe pleasantly,
sitt still and sigh, because there strength is fledd:
and now they scarce can rise out of there bedd.
Make some with sicknesse wrinkled, pale, and wann,
and some disfigured every way you cann:
spare none for beauty, where I bid you, strike
the private and the Publike all alike.
Spare thou not sex, nor age, nor for degree,
the poorest, and the richest that there bee:
for I have many sonns amongst them all,
and many daughters, which I meane to call.
For froward will would drive them one soe fast
by Natures strength: that they would quickly cast
the raynes of reason to concupiscence
without respect to Graces confluence.
For where ye flesh is strong, lesse power the soule
hath to performe good things: if will controule,
therefore sometymes Ile weaken Nature soe:
that Grace with in ye spirit may stronger grow.
For Satan take occasion by the flesh,
full many a motion of my spirit to dash:
and soe itt comes, ye while youthes blood is hott,
my service is soe many wayes forgott.
More where defects and weaknesse doth appeare
Ile unto myne give strength of spirit there.
And though some want the strength of lymbs or sence,
yett in my sight itt shall not give offence:
for what they want in compleat shape or face
(in some) I will fulfill with gifts of Grace,
other Ile marke, to show ye world my might
in taking from them health, or limbs, or sight:
that others still may feare, when they behould,
seing I have power to lame them if I would.
And some Ile marke, to keepe them from that sin,
which with there limbes they would have wallowed in:
that none shall marke my handy worke in those.
Others by sudden accidents shall lose
the use of theirs: thus shall dame Nature see
that I can tame her for offending mee,
and that where I intend to call to Grace,
Natures effects I can with ease displace.

Sicknesse is as a medecyne to a feste= red soule, and a sinfull body if grace doe accompany itt.

God sends itt to his owne elect often.

A reason why.

yett see some very wise and learned though deformed in there bodies, and some well bodied fooles and wicked ones.

Some are borne soe, some fall lame afterwards.

6 Disobedient children sent

Soe disobedience Satan eldest borne,
Ile suffer thee to fill with pride and scorne:
some yt are sonns by Nature unto myne,
but will not unto virtue soe inclyne.
Ile suffer them to laugh att's fathers shame,
and Esau that grandchild of Abraham
to marry strangers: soe to vexe his mother,
and to augment her griefe: to hate his brother.
Elies two sonns, and Elies children too
shall vexe there parents, and themselves undoe.

God sends the crosse, and permitts the acte.

Nadab and Abihu.

Yea

yea Davids selfe of this shall have his part,
though hee a man according to my hart:
for Absolon whom hee esteemes soe deare,
shall cost his father many a sigh and teare:
his vile conspiracy shall breed him payne,
till by my judgment hee bee hanged and slayne.
This shall teach David myne elected sonn,
that I respect not Natures beautious on:
this shall give him a tast of myne estate,
when hee this stubborne will doth animate
to grieve my spirit: and soe shall fathers see,
what fearfull endes in disobedience bee:
and ye in youth the rodd they should not spare,
least like to these forenamed here they fare.
Those that delight in Natures flowers to much
to crosse them with, Ile often send them such.
For I am not tyed to familyes to make
all good alike, but whom I will forsake
Ile lett alone: for Josaphatt my sonn
Joram his seed will prove a wicked one.
And wicked Amon all one fools sett,
a holy sonn Josias shall begett:
tis not a family, nor generation,
that binds my promise still to give salvation.
But vertuous parents will not fondly give
there children courage idely to live:
for there to much affecting Natures budds,
is cause that many sheds such yearly floods,
when it's to late, how many sigh and mourne:
and wish there children never had beene borne.
Now for ye wise, I know they will observe,
wherein there babes att first begin to swarve:
and use that meanes, which there they learne of mee,
to punish faults ere greater crymes they bee.
Soe thus shall Nature see that her offspring
wherein shee joyes, shall oft her trouble bring:
Thus will I humble her, and keep her downe,
least in her fondnesse shee my vertues drowne.

The use.

Parents are not to venture there children without, but doe there endeavour; and then leave the successe to god.

7 Death of freinds sent

Thou death, that endst all Adams seed for sinn,
Ile make thee serve, my people home to winn.
For thou must goe, and seperate the mother
even from her deare sonn, and from the brother
take thou the sister: yea and take the life
of wife from th' husband: husband from ye wife.
Neither regard the lovers sweet embraces,
though not there harts, yett seperate there faces.
Teach them to know: in mee they should delight,
more then in seeking either others sight.
See thou take freind from freinds: ye all may know,
there is not lasting freinds one earth below.
Now when there hourglasse-sand is fully runn,
lett thy strickt office bee performed and donne:
Ile give thee leave; though Nature fayne would have
those shee affects, from tasting of the grave,
(for Nature trusts in freinds, and loves her kin,
though shee hath by them oft deceived bin)
Flesh would not give her freind for heavens store,
for in her blindnesse shee esteemes him more:
yea fleshly Nature allwayes proud of those
to whom shee may her secrett wants disclose:
especially the wealthy freinds have most
there love, that one there kindnesse use to boast.
And myne elect doe learne to much that way,
seeing Nature in them beares soe great a sway:
that if there earthly freinds should alwayes bee,
they seldome would looke up to trust in mee.
They still would pore in earthly freindshipp soe,
that all my offers they would quite forgoe.
The poore would hope, his freinds would rayse his state,
and soe neglect my freindshipp: till to late.
The rich would love his freinds and scorne the poore,
regarding worldly freindshipp: but not more.
Now this is one cheife thinge: which all shall learne,
my love, from worldly freindshipp to discerne:
for why though flesh consume, and turne to dust,
I live, and fayle not such, as doe mee trust:
my freindshipp will not change, nor prove untrue,
nor will I scorne those that for freindshipp sue.
The widdowes, and the Orphans freind am I,
and I take care for all in misery:
a freind farr better unto myne Ile bee,
then any freinds in earth of heigh degree.
Therefore I take those fayling freinds away,
that on my freindshipp all may learne to stay:
for when there freinds on earth are dead, and gonne:
then will my people trust in mee alone.

Use.

Thus

Thus will I humble Nature in th' elect
and cause them right my friendship to affect.

8 Imprisonment, sent

Come on imprisonment, now shalt thou goe
and helpe to tame rude Natures wildnesse tho.
In some of myne, thou shalt doe wonderous cures,
who wrongfully imprisonment endures:
for they enclosed with dungeon and in chaynes,
shall find theire soule with temper'd more it maynes
then on the theater of the world at large,
and lesse offensives layd unto theire charge.
For though all worldly pleasures bee debarr'd,
yett myne elects devotion is not marr'd.
They shall in prison sing my prayses more,
then ere they did in liberty before.
For when by Grace theire whole desire is led,
and Christ is theire delight, theire hope and head.
My spirit of power doth witnesse with theire spirit
that they are myne: noe chaynes can them affright.
My comfort still doth comfort secretly
therefore theire harts are lightened thereby:
I meane my dearest Saynts I most esteeme,
and those whom Nature oft doth vilest deeme,
when I will try them: or would curb some sin,
the charge imprisonment to take them in.
Agayne some for theire faults, in dungeon deep
in chaines and fetters see thou closely keepe:
that soe they may have respitt to repent
for crimes past, and seeke amendement.
Then sure as I have chosen, I will free:
that though they die; yett they shall live with mee,
and such as shall impenitent remayne:
shallbe reserved to everlasting payne.
Thus shalt thou crosse, dame Natures froward will,
that breeds not good in man: but ever ill,
And such as are unruly, shall by thee
in boults and chaynes, and dungeon tamed bee.
Yea, thereby others shallbe put in feare,
by seeing these such iron fetters weare:
being kept in awe: the like such offences shun,
least into bondage they should alsoe runn.
Thus will I bring good issues out of ill
to curb Dame Nature: and performe my will.

A reason.

For tryall, or correction.

9 Losse of goods.

~~Come:~~ losse of goods, thou alsoe must goe try:
what thou canst doe with great calamity.
Lett some by sudden fire bee sore affright,
and beggered: who were wealthy overnight,
those that had buildings, corne, and cattle store
leave them (in few houres) clothing but not more.
Lett water overflow with swelling floods
and drowne mens cattell, sheepe, and other goods.
Lett theeves beset, and take all that away:
which some intended should have beene theire stay:
as Jobe was robbd, soe now lett many a one
by fellons and rapine bee quite undone.
For well I know, that Nature still aspires,
and leads the soule: in worldly wealths desire.
Soe for my people it's not allways best
that they with riches should bee still possest:
they'l sett theire mynds upon theire great increase,
and soe forgett theire everlasting peace.
These are they some whom I doe chasten soe:
if patiently this crosse they undergoe.
My wellbeloved Jobe was thus besett,
and yett by patience, hee more wealth did gett:
for I that tooke from him his heaped store,
returned and gave him twise as many more.
I can with ease, and in an instant give
riches, unto ye poorest that doe live.
But thus I doe, I chasten many thus:
least through theire pleasure they depart from us.
And this shall teach them, that ye world is not
the place: where lasting riches should bee gott,
they seeing this, will seeke to mee for more,
and shall perceive my Mercy kept in store.
Though soe I beat them, better will they love mee,
yea they will trust mee: seeing they thus approve mee.
And soe shall I tame Natures lofty mynd
crossing, and humbling them thats proud by kind.
Some will I punish thus for sin, and some
I'le keepe from sin they'd acte in tyme to come.
And others will I try, to make them fitt:
with mee in glory evermore to sitt.
For by the crosse must all attayne to peace,
and by theire patience shall theire joyes encrease.
Whosoever therefore, would attayne to rest,
to beare the crosse with Christ, shall bee his best.

Wee see this by lamentable experience dayly.

Job. 2.

Use.

The cause of crosses is to humble our nature, to punish sin, to prevent further offences, and to try our patience and to prepare us to entertaine joye in tyme to come.

For

for those that strive with mee impatiently,
shall find my hand on them more heavily.

10 Dangerous escapes.

Hoe dangers: you shall follow many men.
as if to death you would pursue them: when
they are in jeopardy of sodayne death,
but see you touch not once theire life, or breath.
One man shall fall into a river deepe,
but shall not drowne; for safe I will him keepe.
Another shall, upon ye Seas bee tost,
when with a tempest all the shipp is lost:
yett in my Mercy I'le some board provide
to bring his soule in safety to the side.
Another man shall fall of from a tree:
and yett unhurt, a joynt or bone shall bee.
Another shall by theeves bee round besett:
and yett in safety hee shall from them gett.
Another in the warrs sees thousands slayne:
and yett unhurt returnes himselfe againe.
Another unto death shall judged bee,
yett like Susanna sett att libertye:
or like those children cast into ye fire,
and yett unburnt to make ye world admire.
Another shall upon a serpent goe:
and not bee stung with his fell poyson tho.
Another in some falling house shall sitt:
and hee in safety shall from under gett.
Another shall by treason bee insnar'd,
and yett I'le save him, for I watch, and ward
for myne Anoynted, and people all;
myne Angells shall uphould them least they fall.
Yea divers other dangers I will send:
and yett in tyme, my saving hand I'le lend.
That man may see, it's only in my power
to save, or to destroy him every houre:
and that when Nature cannot reason why,
yett I can show my might immediatly.
That such as I deliver, still may dread
before my face: with soe delivered,
to stir them up to thankes: when they shall thinke
how neere they have beene, to ye graves brinke:
and yett returnd to see more happy dayes.
Such as are myne will give my name the prayse,
seeing they behould, that others in theire sight
shall goe to bed with joyfull hart att night:
and yett ere morning dead, and cold as clay,
although they scap'd the dangers of the day.
The which a spurr, will pricke continually
to call on mee: not knowing when they dye,
'twill strike in Nature such a reverent awe:
if not for love, yett feare to breake my lawe.

Of dangers that follow man.

Dangers of waters.

Of tempests.

Of falling.

Of robbers.

Of warrs.

Of condemnation.

Of serpents.

Of falling of houses.

Of treason.

And many others.

Use.

11 Hurts of body, or sudden chance.

Your hurts of body, scape one Adams seed:
but as you goe, be sure you take good heed,
y^t not one hayre from myne elect doe fall:
For I have promis'd to preserve them all.
Except I say the word, or see some cause
to make my people: fitt to keepe my lawes.
Or else take heed, you touch not myne Anoynted:
extend not further then I have appoynted,
for had not sin deserved more punishment
you never should to Nature have beene sent.
But seeing I'me forc'd to lift my hand soe high:
because they live soe disobediently,
and that examples of the former dayes
will not prevayle to turne men to my wayes.
Therefore I'le whett my sword, and bend my bow,
and in my wrath my vengeance must I show:
to cutt of Natures blossomes from her tree,
seeing they'l not know, that they dishonour mee.
Upon theire head my torments I will shower,
and swift destruction shall theire friends devoure:
for hurts of body shall one sudden come,
and send the soule to seeke his finall doome.
One with an arrow shallbe striken through,
when least hee thinks of death: nor shall hee know,
from whence itt came. Another shallbe slayne
with stabbing poyniard ere hee once complayne.
Another walking twixt his bedd, and doore,
is by some rafter brayned to ye floore.
Another travelling one some high way.
is mett with Beares, or woolves, and made theire prey.
Another riding puts his horse a [illegible],
and suddenly falls downe, and breaks his necke.
Another downe a payre of stayres doth fall,
and breaks his braynepan: and his necke withall.
Another tripps, but att a litle stone
and falls upon the pavement dead, and gone.

For example to others.

Another

Another seemes well in all mens sight:
yett by some inward cause is dead ere night.
Another in his meat doth meet some bone:
whereby hee's choakt, and suddenly is gone.
Another with a crume, or huske in's cupp,
his windpipe's stopt: hee drinks his latest supp.
Another cutts his hand, but with some knife,
he bleeds to death: for none can save his life.
Another with his knife is cutting bread,
itt slipps and pearces him: yt hee's quickly dead.
One dyes of poyson, others by a stroke:
some with a stone hath all his members broke.
Some with an horses heel, some with a tile.
when least hee thinks of death: is stroyed the while.
while one doth mourne to see another dye,
death ceazeth one yt same ~~instantly~~ imediatly:
and in that place where seemes noe cause to bee,
or where is danger, all is one to mee.
For all my creatures are my hosts of power,
to execute my vengeance every houre:
a stone, a stick, a straw, or gnatt Ile make
to hurt and wound: and from my sight to take
Rebellious Natures brats, and rid their breathes
with sudden ends, and unexpected deathes.
Yea if these judgments they doe still despise,
then still more punishment I will devise

12 The Plague.

Then if they doe continue still in sin
when neither threats, nor warnings will them win,
Ile send ye Plague: ye Sunn that shines soe fayre
shall by his heat, exhale into ye ayre
infectiue foggy mists to putrefie
ye lungs, and kill of many suddenly:
the poysonous sent deliciously shall spread,
and soe infect ye liver, and ye head,
breeding that botch: infecting others soe
that where't begins, shall many hundreds goe.
Even as ~~many~~ ye mower shaves ye tufted downe.
Ile cleanse ye people out of every towne:
nor will I ceace, till Nature shall confesse,
that in her sonnes is nought but guiltinesse.
Yea: I will send them Plagues of divers kinds,
to crosse Dame Natures, and her childrens mynds.

The plague sore, or carbuncle.

13 Warres.

And if as then, the remnant will not cease,
Ile send the sword to cutt of all their peace.
The enimy shall invade, and slay, and spoyle:
and home bred rebells stirr a civill broyle.
Noe man shall sleep in quiet, but shall feare:
least hee ye enimie of his death should heare.
None shall alone goe ore the comon way,
but by some theefe hee shallbee robb'd by day:
houses, and townes, and citties shallbee fyr'd,
for now there tyme of peace is full expir'd.
Cattle, and corne they shall both kill and marr,
and nought shall scape ye cruell hand of warr.
Thus will I humble Nature, since that shee
is still soe disobedient unto mee.

14 Famyne

Moreover yett, if they shall still persist
to disobey mee: doing wt they list,
that wch the plague, and warr hath not destroyd,
shall by the famyne sorenesse bee annoyd.
Ile send Dame Nature stomacke strong, and good,
but not one jott of bread, or comon food:
for though men sow there seed in fertill feilds,
itt shallbee burnt, or drownd, and shall not yeeld:
that hopefull blest increase wch once itt had,
but rusty blasted eares both thinn and bad.
For wth hott weather, or continuall rayne,
the clouds shall weep, the sunn shall burne amayne:
that when the harvest comes, there shallbee nought
to reape in the feilds: nor els where to bee bought.
That pinching-pyning hunger may consume
those gifts one wch Dame Nature doth presume.
Yea and if new sinns shee doe still invent,
new Plagues Ile send one her for punishment:
for I will have my will one earth obeyd,
even as itt is in heaven, and not delayd.
And if in mildnesse flesh will warning take:
yea and of litle beatings reckoning make,
then will I gladly pardon all thats past,
and there ould sins behind my backe Ile cast.
But if not threats, nor litle stripes will bring
them to my pathes: by this admonishing,

then

then will I send them great corrections
to heale their cankred sore infections.
For I will honour those that honour mee:
and cast of such as disobedient bee.
Yett I am slow to anger, and forbeare
the wicked even soe long, untill I heare
Dame Natures selfe complaynt against her brood,
wch have insenced her wth angry mood:
yett seemes shee to forbeare her wretched seed,
to move my patience wth their wicked deed:
for Nature of my presence hath noe awe,
wch is the cause, soe oft they breake my lawe.
The rich thinks hee may sin, because hee's great,
and puft wth pride: hee will not feare my threat.
The poore thinks hee may sin because of want:
and both are of my presence ignorant.
The unjust ruler thinks, that none shall curbe
his bribing will, that doth the poore disturbe.
The inferiour person thinks hee may offend:
if punishment hee scape: hee'l not amend.
The witty ones think they have circles to hide itt,
if others see not, they can passe beside itt:
poore fools as if thought, I did not see
him in his closet sinning against mee;
or as if I did not discerne his thought,
and that his deeds shoulde not to light bee brought.
The ignorant think they all not need to learne,
to know my power, that I there harts discerne.
The ould regards not, wt there sins have beene:
for seldome those in age are better seene.
The youthfull thinks, yt hee a tyme must have,
for yett hee is not ready for ye grave:
and therefore hee will spend his younger yeares
in sin awhile, not repentance yett hee feares:
soe all estates take courage against mee,
by Natures meanes they disobedient bee.
For Satan doth not seeme make a stay
to tempt ye soule, but Nature guides him way:
nay oft shee doth molest the good intent,
and wth her wickednesse then will is bent
to follow pleasure, when the world allures,
forsaking Grace wth all good things assures.

See leafe 18.

The enimies are, Satan, the flesh, the world.

15. Sin punished with justice

Besides seeing Nature doth soe much rebell,
Ile make her heare in earth, begin her hell:
for justice shall her vengeance forth display,
and punish sin, wth sins owne sinfull way.
For those that doe forsake mee willingly,
them Ile forsake in their extremity:
And those that will not heare my loving call,
when they shall cry: Ile not heare them att all.
And such as seekes ye devill in there distresse,
shall find him to there payne, and comfortlesse.
And such as take there owne tyme still to sin,
shall find that Ile take tyme to punish in.
The wilfull murtherer yt thought itt good
shall by mans hand bee forc't to lose his blood.
who soe doth wrong the poore, and widdows right,
upon the offspring such like wrong shall light.
And hee that doth polute ye marriage bedd:
another also shall polute his stead.
Also when one shall use deceite himselfe
to lye, for gaine or purchasing of wealth:
another also shall betray that man,
and shall deceive him too, doe wt hee can.
Yea oftentymes, when one doth slanders rayse,
to scandall those that have deserved prayse:
the selfe same lott unto his share shall fall,
for his good name wth slanderous speeches shall
bee recompencde. Soe thus will I reward,
those that my covenant will not regard.
And many wayes besides Ile punish sin
wth just revenge: when once I doe begin,
that Nature may take warning for offending:
fearing my judgments ere they come to ending:
besides when death shall come, the soule shall bee
in danger of continuall miserye.

God forsakes such as forsake him.
wilfully deafe.
Seeking to witches.
Delay.
Murther.
Oppression.
Adulterer.
Deceiver.
Slanderer.

16. Crosse of mynd.

Againe itt would bee heere to long to tell,
how many tormented soule shall feele an hell
through extreame passion, wch will rise therein,
and shake the body, and ye soule for sin:
As love, and feare, and hope, and jelousy,
Frenzy, and Madnesse. Folly: vexatie envy,

Though itt bee not soe yt these two are sent as others of God, yett many tymes where grace is want[ing] these overcomes and brings ye whole man to destruction.

and

and many more unquiet humors strange
wch hinder the will, and fill in Nature range.
These shalbee used to worke and keepe in awe,
Nature wch rebells against my Law.

Of Satans Plotts.

Invocation.

Deare Father of all might and glorious King,
whose lasting prayse through heaven, and earth doth ring:
who sencest babes to sound thy blessed fame,
in songs ordayned chiefly for thy name.
Direct my silly Muse to that good end,
wch (best is knowne to thee) shee doth intend,
that houlding one, enabled by thy Power:
shee may describe, that foe yt would devoure
(his tricks, and sleights: whereby hee doth insnare)
our soules, wch sin before wee bee aware.
and grant O Lord: that as I here descry
his Envy unto others, soe that I
may learne to eschew the bayte, hee layes for mee:
strengthen therefore my faith, and hope in thee.
Our blessed Saviour having fully ended
all his great acts, and soe to heaven ascended:
from whence hee sent ye comforter to them,
whom hee had chosen in Jerusalem.
The covenant of Grace confirmed wth those
to whom hee ment his merrits to disclose.
while Nature was in question: and committed,
seeing for sin all flesh should bee afflicted:
Satan that spirit of Envy, now began,
to prosecute his malice against man:
but being bound, (as I were) hee sore complaynes,
that in despite of him, our Saviour raignes.
And now hee plotts, and sends his messengers,
to rayse both forraigne, and home bred jarres;
the womans seed hee persecutes and sends
his spirits forth, to worke there dismall ends.
To bruise the heele of such as have begun,
and were to Christs vertuous steps inclind.

Satan bound complaynes.

O (thus quoth Satan) is itt thus indeed,
can I not stirr: and doth my head still bleed,
how am I fixt: oh how I burst wth greife,
because my councells yeeld mee noe releife.
Cannot mine Envy worke his overthrow,
nor yett by death overcome my deadly foe:
I never dreamd of this: for thus I thought,
that death would bring his proiects all to nought,
but hee by death triumpheth ore death, and mee,
and by my Envy hee's advanced I see.
Foole yt I was: my policy hath now
given my powers a greater overthrow.
what did itt profitt mee to seeke his end,
and all my force against him thus to bend:
was hee not God: yes sure, itt could not bee,
but els hee must, have yeelded unto mee.
well yett I will not cease, but still molest:
those yt in Christ doe hope to live in rest.
Come out of you (quoth Satan) and wth speed
goe see, wt hopes they have whereon to feed.
wth that a spirit swifter then the wind
dispatcht his way, and did the Apostles find,
in fervent prayer assembled wth them,
who were committed in Jerusalem.
Hee understanding soone how all things were,
returned to hell ~~and~~ to tell his tydings there.
Quoth hee, Christ hee ascended, there is peace:
and mighty companys of them increase,
they have such power, as hee had, even ye same,
and they doe miracles in Jesus name.

Heere is the nature of Mallice in the highest degree, to seeke to harme others: not hoping for any gaine by anothers hurt, and this is in Satans plotts.

I thought as much, quoth Satan: and I quake,
I know thee name him not, itt makes mee shake,
(for all the spirits hearing this did bow)
oh how I vex, quoth hee, that Adam now
will know my power: well, Ile not leave him thus,
although they thinke to shun the sleights of us.
I feard, there would bee more in spite of mee:
shall they have joy, and I tormented bee.
yett Ile not cease to plott, and strive to kill,
as farr as I can reach: Ile shew my skill.
where hee'l permitt Ile shew my utmost power
though I'le not profitt by't: yett Ile devoure.
Come all my spirits, heare wt I will say:
and when I'le spoken, you shall take your way.
to Men againe, doe not neglect your charge:
disperce your selves throughout ye world soe large.
Ile teach you charmes whereby you shall inchaunt,
and soe betray those amongst whom you haunt:
two things will helpe us if you will observe,
Nature's our freind, and still is apt to swarve

Satans generall charge to his Spirits.

The lusts of the flesh.

from

from these first courses, wch a man intends
against all Grace hee forces still shee bends.
The worlds one our part also, feare not then:
for wee shall plunge the greatest part of men,
apply your forces where you find occasion:
and if you conquer not, yett make invasion.

The allurements of ye world.

1 The Spirit of slouth, a charge

His particular charge

Come Slouth Ile send thee first, for well I know,
the rest will bee before thee: thou art soe slow,
though thou prevaile not till ye latter dayes:
yett then thou shalt by many sundry wayes
And when thou hast layed houlde, hang on men soe
that to doe good, they shall not list to goe.
And when they pray, except thou close to there sence,
and hinder them from using diligence:
bring in vayne obiects to distract the mind,
and by there sight: thou shalt occasion find
to draw them from ye course, they have intended,
soe shall they lose there suite, there prayer being ended:
soe having made them Idle, lett them runn
in all securenesse till there life bee donn.
Soe long as they shall find themselves att rest,
take heed repentance doe them not molest:
oh thats the only thing, that troubles mee
and hinders men from his service.

Hereof itt is yt wee are more negligent then the primitive church was.

Drowsines of Spirit.

Vaine obiects.

The eye invites temptation.

Observe this, and see all the divells drift herein.

2 The Spirit of Lust.

Charge is given to Lust.

Come Lust: the men doe thinke to leave us now,
but thou must goe, thou wilt prevaile I know
wth youthfull ones, and oftentymes wth age:
goe to ye earth againe, and shew thy rage.
Possesse those that in slouth doe take delight,
and first see that thou enter in by sight:
for wth a glauncing looke thou shalt allure,
and cause mens soules conceive of things unpure.
Then by degrees thou shalt entise them one,
till they deserve to have damnation:
spare neither strong, nor witty, if thou find
there hearts unto thy service but inclynd.
Spare nothing, nor poore, nor young, nor ould,
wch have content thy pleasure still to hould:
respect not tyme but place where people meet
in Court, and Cottage, church, or open street.
yea thou shalt most prevaile where Slouth began
in single, Married, woman, or in Man.
Oppose thou chastity for shee's thy foe,
and shun repentance, least men from thee goe:
make sure, that such as wilbee ruld by thee,
may live, and die in his service.

This sin beginns in lookes, continued in thought, and ends in acte. beginns in pride, continued in plague, & ends in shame.

Observe yt Slouth breed Lust, where as one the contrary labour causeth chastity.

3 The Spirit of Gluttony

Charge to Gluttony

Come on, thou Bacchus, that the worlds thy still,
remayne wth those: that would there Lust fulfill.
Those that delight in Idlenesse are fitt,
to long and lust for every dainty bitt:
Provoke there sence of tasting wth delight,
and cause them serve, and please there appetite.
Lett them not fast att all, nor use to pray,
then will they seeke to serve thee every day:
they'l spend there tyme, strange dishes to devise
whereby to increase there Lust, and please there eyes.
Others shall drinke strong wines in such excesse,
that they will soone offend in drunkennesse:
and then they are both fitt for Lust, and Slouth,
and telling lyes wth a blasphemous mouth.
Take heed of Abstinence: lest men repent,
for soe wee loose them being continent.

where Slouth, and Lust enters, Gluttony feeds, and as itt were layes one fuell by glutting.

Satan knowes yt one sin goes not alone, and hee knowes wt sins wee are prone too.

4 The Spirit of Coveteousnes.

Charge to Coveteousnes.

Come Mammon take thy Bagge of gould and goe,
rove thou the world about walke: walke too and fro,
thou shalt inchant all sorts of people there,
show them thy gould, and make them Coveteous:
bleare even there hearts to this same earthly drosse,
and make them desperate att any losse.
The more they gett, the more they shall desire,
nothing but gould shall quench there inward fire.
yett when there goulden thirst seemes satisfied,
still lett them want, if ought bee them denyed.
Many that are in age, and neere there end
to love of mony will the most attend:
yea they will hide, and hould, as if they would
live upon earth for ever wth there gould.
And those shall take a pleasure in deceite,
using false measures, and too light a weight:
those shall oppresse the poore, and steale, and pole,
as if they thought: not God would them controule.

The nature of Coveteousnes is the more itt hath, the more itt doth want.

The divell doth observe to whom every sin is most proper, for his experience is ever since the beginning the world in all ages.

Lett

Lett such not care what others wants they see:
but lett them sleep fast with Security.

All his care is to bring men to bee in Security.

5. The Spirit of Pride.

Charge to Pride.

Come thou Ambition hast thee to possesse
those that are now enrich'd through Covetousnesse:
and those that have the beauty, shape, and grace
of singular conceite, and arrogance.
Puff up their senses, and in their owne eyes
lett them exceed, and strive to idolize
even their owne persons, and apparell too:
and make them thinke, they doe what none can doe.
yea further, make them scornefull to deride
all others deeds, though meet for good beside
Then when thou shalt possesse them, they will seeke
still to despise the vertuous and the meeke:
lett them not cease, but like the toying ape
with strange apparell spoyle theyr proper shape,
and soe that clothing which doth witnesse sin:
lett them bee proud of, and newfangled in.
yett see thou flatter them with prayse and fame,
untill they have purchased disgrace and shame.
Tell them they're fayre, and wise, and rich, and great,
and bid them take the highest and chiefest seate:
wherefore they come, and divers wayes beside
thou shalt invent, to puffe them up with pride.
Beware of humility in any case
where she remaynes, thou canst not yett a place.

Satan is not to seeke in the knowledge of all wisdome concerning Philosophie, & Divinity: and that hee knowes all Arts and the natures of Plants and Planets, and hee notes the constitution of all mankind, soe that hee knowes both their temperature of body, & the sinne where-to wee are inclyned, and hee fitts our humours with such things as hee knowes will hurt us, and hee being a spirit doth intrude himselfe into the societie of the spirits of men the more easily to tempt and overcome.

6. The Spirit of Envy.

Charge to Envy.

Come Envy thou by Nature art my sonn,
and like thy father provest a subtill one:
if others fayle yett thou wilt surely speed,
for thou hast showne thy skill, when most wee need.
Goe now I say, and as thou didst before
inforce the spirits, soe now inforce them more
stuff all their harts with our Maliciousnesse
to hate all such as shall that name confesse. *The name of Jesus.*
For seeing wee cannot reach him with our power
wee'l seeke a meanes: his remnant to devoure.
The people shall like waters swelling waves, *Revel: 12.*
bring all Saynts to their untimely graves:
then if the church that woman flee by land,
and by his ayde escape out of our hand
to dwell in safty in that wildernesse,
and prosper in their multiplying peace:
yett then Ile tell thee, how wee'l poyson some
to persecute the rest in tyme to come.
For though wee are not bettered in estate
by hurting them: yett wee'l not leave to hate,
and persecute them: for itt doth us good
to see them dye: when men doth shedd their blood.
For those that are with him our power, will doe:
with violence soe are wee put them too
against the church. Goe Envy spread abroad
and fill their harts, where thou canst yett aboad.

Which God intends to the good of his, the Divell intends for their hurt: yet Satans malice turnes to Gods glory, and the comfort of his elect.

7. The Spirit of Wrath.

Charge to Wrath.

What shall I say, come one, away, dispatch
Wrath: O fell fury, stand not thou to watch
but hasten to the world, and torture all
that doe professe his name both great, and small.
Envy hath puft up many a cruell brest,
who seeketh all meanes the church for to molest.
Now follow thou, and shew thy utmost skill,
that in their rage they may the Apostles kill.
And likewise those the next shall torturd bee,
that will beleeve their words with constancie.
In every place where they shall goe to preach,
pursue the Gospell, where thy power can reach:
glutt thee with blood, lett thy devouring hand
still persecute them both by sea, and land.
Strive to extinguish that same light and soe
mankind with us shall into darknesse goe.
And many tymes thou shalt for trifles kill, *By foolish frayes and quarrels.*
soe thou shed blood, thou shalt my mind fulfill.
Great warrs thou shalt in tyme soe broach and breake *By warrs with the Turke.*
that wee will make the world grow destitute
of men to preach, an hearer, and then wee shall
destroy and bring them to an utter fall.
Goe forth you spirits, possesse even those you can, *A generall charge.*
and tempt them each, respecting not the man,
nor sex, nor age, but as you did before,
since the beginning soe doe evermore.
And when the end of all is drawing nye,
wee'le show our hatred more abundantly,
because our tyme is shorter, and wee find
that men are weake, and turned like the wind.

there

their instability gives us more hope,
and adds to our success a further scope.

~~Pride~~

Beyould how Satans fury gott an head,
nothing would please him but to see them dead.
Then rose the priests, and persecuted them *By the malice of Satan.*
who preached Christ within Jerusalem:
and unto those that were dispersed abroad
to preach that tydings of the Sonn of God. *Glad tydings, or the Gospell.*
Then came to passe that many worthy men
were Martired with all kinds of torments then
in every country, where the Gospell came
did Satan rayse some to withstand the same
Soe that of all the twelue there dyed not one
but hee was slayne: (except the Apostle John)
for some were headed, some were crucified
some stond, some torne with beasts: before they dyed.
and with what engines Malice could invent
all that beleeved were slayne incontinent. *Where God permitted.*
But see: the wonderous powerfull worke of God
in spite of Envy: spread soe farr abroad
that in short tyme itt grew and multiplyed
though for the Truth soe many hundreds died
Their bloodshed was but as the churches seed
for one that suffered many more did breed.
till familyes and cities, yea and lands
were found in the converted christians hands.
whole kingdomes were converted to the Truth
as in the churches history ensueth.
For Satan could not further stretch his power
to hurt or harme the church, or to devoure:
then God by limit hath before appoynted
his Malice could not touch the Lords Annoynted
yett God did suffer this that all might see
his wonderous love to those that chosen bee
for they not only dyed in Innocence
but with an admirable Patience *As if they saw him that is invisible. Heb: 11.*
yea and with willingnesse: as if they did
perceive that joy, which from the world was hid.
And not esteeming life and pleasures vayne
with great delight they seemed to suffer payne:
soe that all that beleeved were strong thereby;
and grew in tyme to such like constancy,
to glorifye the name of God, even soe
as they before had seene the Martirs doe.
This comfort was effected by Gods spirit,
and by the same (wee hope) they Peace inherit.
Tenne tymes together was the church pursued, *The first tenne persecutions.*
and still the Lord with strength hath soe endewed,
as many as hee pleased, should suffer death
by fire and other torments yeelded breath.
For when that cruell Herod had begunn,
then Nero in that selfe same course did runn:
and many instruments of Malice sought
to bring the church of God to nought.
yett God increast them, as is sayd before,
and under Constantyne (they prospered more)
the worthy Emperour backt the christians soe
that Satan knew not what in wrath to doe.

Satans plotts.

When Satan saw that in despite of him,
the church of Christ did flourish fayre and trymme.
hee madd with rage: began to teare and rayle,
saying: woe is mee, my plotts will nought prevayle,
what shall I doe? all those whom most I hate,
doe yett increase, and flourish in estate:
they are soe garded with his speciall Grace,
that all my Plotts cannot his church deface:
but that I have some that live linked soe
in unbeleefe, tho all would from mee goe.
well though I cannot overthrow them all,
yett many wayes I know my spirit shall
both tempt, and trouble those that are his best,
and in my slaves securely keepe the rest.
In the meane tyme, Ile beat my working pate
to find more Plotts, that I may animate
my subtill factors for this enterprise:
with for their ruine now I will devise.

Though Satan have hope to gett a great part of such as beleeve not, yett itt doth not please him that any of Adams race should bee saved.

Although Satan bee a lyar to men, yett hee tells his fellow truth; for hee is not devided against himselfe, for then his kingdome could not endure.

A Plott of Error. PP

Pride letts in Error.

Come on Ambition, thou againe shalt goe
unto the world, Make what I bidd thee doe.
Creepe in with selfe conceite amongst those men,
that rule the church, and lett in Error then:
soe shall division breed a cruell jarr, *Such were Bishops.*
because some poynts of ffayth quite altered are.
Now where thou findst a man, that's fitt for thee, *The Divell turnes a Prophet concerning Antichrist.*
in such a doctor lett thy dwelling bee.
Then hee by Error being once misled:
hee will contend to bee the churches head,
with whom hee hath obtaynd Preeminence:
hee shall for sleepers make a fayre pretence.

There

Then shall hee domineere, and drinke his fill
of their bloods, who followes not his will.
Hee shall change lawes, and make new of his owne:
and long hee will prevayle, not being knowne.
ffor to this end hee may his lawes advance,
hee shall send downe a mist for Ignorance:
and by that same extinguish that great light,
which att this day amongst them shines soe bright.
Then hee shall lead men hoodwinkt all hee can,
and wee shall win more soules, then ere wee wan.

When the Gospell was denied in ye mother tongue to every Nation.

The spirit of pride, and Error as you heare,
amongst the learned travelld farr and neare:
heresies sprang up then, and those heretiks
of Valentinians, and ye Manichees,
Jovinians, Pelagians and other,
who in there kinds gan the truth to smother:
that which some did affirme, some did deny.
till all were to some heapes confusedly.
Except some few that kept the Apostles tracke,
amongst the rest Religion went to wracke.
Soe then for there Superiority they strove,
laying aside humility, and love:
one while the chiefest Bishopps seat must bee
in Jerusalem, and none chiefe but hee:
then must Constantinople bee the place,
and then in Rome must stand that chayre of Grace.
Then afterward Rome gott ye upper hand
of all the rest; and yet for strife did stand,
continuing soe as by the ~~account appeares~~
~~about a~~ thousand and ~~[illegible]~~ five hundreth yeares.
Then wth abuses rose, is found att large:
when both the sword, and keys hee gott in charge;
how contrary to the fathers writt,
hee did ordayne things, wch are extant yett.

Histories Ecclesiasticall show wt division there was amongst the learned wch could not bee but by Satan: for the Church of Christ is in unity of harte.

In Antioche, in Alexandria, in Constantinople. and Rome.

How wth the intent his kingdome t'advance
hee ledd all Nations into Ignorance.
Hiding the Glorious Gospell from there sight,
in unknowne tongues teaching them wrong for right:
Meere merits, Masses, worshipping of bones:
Reliques of Saynts, kneeling to stocks and stones.
denying Truth, forbidding Mariage to priests,
and ~~[illegible]~~ severall meats: inventing sundry feasts
to bee observed as Satisfactory,
and how to Supererogate thereby:
making ~~[illegible]~~ sufferings worth,
* ~~[illegible]~~ that pure religion was allmost destroyd
\+ ~~[illegible]~~ + Soe by the dangerous Errors hee is in
\++ ~~[illegible] that Man of Sin~~, ++ it's probable hee is that man of Sin Thes: 2.
in that hee sitts wthin the Temple, soe,
and that as God: hee makes himselfe to show.
~~[illegible]~~ for that wretched one,
that Sonn of Error, and Tradition:
~~[illegible]~~ himselfe against ye Christ.
× ~~[illegible]~~ either hee forerunnes or is ye Antichrist

holy waters, beades, pilgrimages, reliques keeping, Transubstantiation, Masses satisfaction, Pardons, Supererogation, Purgatory, and many more.

~~Note~~

Hee here the drifts of Satan how hee strove
by pride wthin the Church, to banish love:
to rayse Division, to lett Errors in,
and to advance his sonn that Man of Sin.
Yett hath the Lord preserved from there spite
some chosen ones, that came not to there sight,
in every age, the Lord hath raysed some,
to preach the Gospell, and supply the rome
witnessing of the truth, to show the power
in saving those, whom Satan would devoure.

witnesse the Acts and Monuments, how the Pope cutt them off as hee found them.

And now againe in spite of Envy fell,
wth all those cruell damned spirits of hell.
The Lord of might in Mercy hath aproacht:
for our soules health his blessed word hee broacht,
that spirit of his mouth hath playne revealed,
those Misteries of Iniquity concealed
soe long together, and hath brought to light:
that wth his coming shall extinguish quite.
And in this Angle of the world hath spread,
that living Manna: and that heavenly bread:
soe long detayned from the soules of Men,
his blessed word to us hee sent againe.

The preaching of ye Gospell in Martin Luthers tyme and since in King Ed: the 6th his dayes.

Yett many of us cannot bee content,
but like to Israell, wish that all were sent
to Egipt backe againe: wee more desire
to sitt and eate there Onions by the fire
whereon there flesh potts stand: that they might see,
our land returned to th'ould Idolatry.
to drinke of Babells poyson: then to tast
of this our Manna for there soules repast.
And sure noe marvell, seeing there love is gone
after that ~~[illegible]~~ harlott whore of Babilon.

The ungratfullnes of our dayes for the Gospell of peace.

how many doe wish for these in our tymes not regarding the worth of ye word of God.

Yett

Yett Satans malice doth not cease to worke
though in the Gospells tyme hee seeme to lurke.

The latter persecution

Wch shall I doe, quoth Satan: this my griefe
increaseth still: nor can I find releife.
Come on my fury; I will cease this plott
the death of those, that bee soe zelous hott,
Ile bring them backe unto my wayes againe,
and those that will not, surely shalbee slayne.
This came to passe then in Queene Maries dayes,
this persecution: did his fury rayse,
that many hundreds worthy better hire
for stedfast faith were burnt in flaming fire.

See ye Acts & Monuments in Q: Maries dayes.

That passed: and itt pleased our God of might
to rayse againe the gospell shining bright.
And as the Sun appeares, when stormes are past:
soe shone that blessed light to us att last,
to Gods great glory: and ye Joy of all
that hath refused to bowe the knee to Baal
to feed the hungry soules of starved sheepe,
and to awake them that in sinn did sleepe.
Paule then did plant: Apollo watered,
and God increast: for Ignorance was fled,
Renowne of this was spread both farr and neare,
how famously the Church did flourish heere,
under a mayden Queene wth in this Ile,
wch Satan plotted to destroy the while:
but all in vayne, for Christ was her defence,
who gave her foes there shamefull recompence.

Queen Eliz: happy reigne begun.

The Spanishe Inquisition

Well, well, quoth Satan: England now I see,
will flourish yett awhile in spite of mee.
Therefore Ile ~~[illegible]~~ amongst them in Spayne,
those that beleeved; Ile seeke to worke them payne.
Come Envy: first there rulers wth desire
of reformation: cause them to enquire,
for all that have, or love the word of God:
pursue such unto death, where t'hath abode.

The plott.

The massacry in France

Alsoe to ffrance goe quickly and betray:
those that professe the truth, make them away.
Pretend, as if thou would'st defend them there,
kill them in any case not stand in feare:
yett when they are att prayer, destroy them all:
and thus by treason kill them great, and small.

The plott.

~~Note~~

Dispersed abroad: fell Envy went about
together there to seeke the gospell out.
Then in short tyme to Civille was hee gon,
and there devised an Inquisition:
wch being publisht, all that could bee found,
professing Christ, was close in prison bound,
and wth slow tortures; cruelly tormented.
Yett they to suffer death, were all contented.
Thus alsoe hee to ffrance applyed wth speed,
and there incenst them to this wicked deed.
ffor they pretended there to sett a watch
to guard professours: least they harme might catch:
but when the harmlesse soules, thought least of ill,
even att there prayers, the watch there blood did spill.

Execution.

His plott of 88.

This pleased the devill, whose Envy could not cease:
seeing hee's soe wretched att our English peace.
Ile see, quoth Satan: cannot all my skill
prevayle: but there they'l preach the gospell still.
Come on then Envy, hast thee: now make speed,
and ayme att none, but att the Supreame head.
Ile show thee many wayes, wch thou mayst goe
to hurt the Church, by her owne overthrow.
Thou shalt incense our friends, att divers seasons
to seeke her death: by secrett plotts, and treasons,
as pistols, poysons, yea and divers wayes
wee will attempt: to end those sunshine dayes.
If all that will not serve, then take to thee
some of our friends: wch there will ready bee
in Spayne to give the ayde, and take thy part,
for those I'me sure will from us never start.
Wee'l have a Navy like to that of Greece,
wch for Hellena did the Troyans fleece:
itt shalbee soe invincible, that none
shall meet wth itt: but shalbee overthrowne.
Itt shalbee furnisht wth great slitting knives,
wherewth to cutt the throats, and take the lives
of those that preach: and heare that word, wch they
before our Preistes strive soe to obey.

With

with woddes of twisted wire weel have them lasht,
and in there blood weel have our haltrons washt.
Tell Spayne that they have freinds in England standing
ready to ayde the navy att there landing.
Dispatch I say, deferr not longer tyme,
infect the people of that wealthy clyme,
all such I meane: as doth the gospell hate,
those of our Nature doe participate.
For king pleaseth best there constitution,
that of a realme would see the dissolution.

~~Note~~

So all prepard: proud king hoystes sayle,
with constant hope in England to prevayle:
with shipps soe furnisht, as you hard before,
of men, munition, goods, and knives great store;
att sea, now ha to sett there foot a land.
When God whose power doth with his gospell stand,
gave them the overthrow: and brought them downe
sanke there great shipps, and most of them did drowne.
And where they thought by this to winne fame,
they backe returnd with losse, and greife and shame.
Praysed bee god therefore: whose hand of power
preserved our soules, from him that would devoure.
Envy returning, tould how shee had sped,
his projects fayld, his freinds were drownd and dead,
his shipps were fird. One subtill Drake, sayd hee:
gave us a light, whereby our shame wee see:
then were wee Furbisht ready for the fight,
while most of ours sanke in eternall night.

Captaine Drake.

Captaine Furbisher.

Well, well: quoth Satan, I perceive that One
did fight against us: and hath overthrowne
our policies: saw you not how the winds,
and the sea did all our Navie blind:
and that same Christ did all there shipps soe guide,
as if hee ~~fought, one Queene [illegible]~~ side.
with booted us dominion of that land,
before wee gott possession in our hand.
with booted all our bragges before wee woon,
seeing to our shame our enemies are all undone.
to the other worse then this how many now will goe
~~[illegible]~~ die with this overthrow.
Therefore wee must perswade them, that remayne
to stay untill the end of this Queenes raigne:
then weel apply our force, and make invasion.
Soe bid them wayte against soe fitt occasion.

This was the cry of the Spaniards.

They hoped that att the death of Queene Elizabeth they should have had their will.

The Pouder plott.

This rested soe as heere before is seene:
untill the death of Englands Mayden Queene,
and that the Lord had with his wonderfull hand
establisht James our Soveraigne in this land.
Which Satan seeing, sayd: well is itt soe?
Come Envy, once more shalt thou to them goe,
tell those that are our freinds, that I have found:
a certayne way the Gospell to confound.
And bidd them make noe doubt but follow one,
with I project: by them lett that bee done.
Tell them, that they by my devise shall take,
that pouder (which for gunnes I taught them make)
in great abundance, and to this intent
convey itt under the house of Parlyment.
For now in England there's a King doth love,
that word of God: and him whoe rules above,
which I see feare and hate. Therefore when hee
shall with his Nobles all assembled bee:
put fire to that, and flee from thence with speed,
and none can know them that hath don the deed.
Then hee being perisht, you shall soone erect:
a Prince that shall there gospell quite reject.

A monke in Germany Bertoldus by name invented Gunne and Pouder, by the help of the divell.

This was their consultation in the most damnable plott.

Immediately that spirit of Malice wrought,
and traveld on to Rome, from whence hee brought
Pardons then, for all that did forsake
there true Alleigance: and would undertake
to acte a part in this most Tragicke Sceane,
the fatall end of Englands King and Queene.
The tyme appoynted, all things ready framd,
the very houre, when itt should bee, was namd:
the candle lighted, and the distance sett
how farr the Match should burne, before itt gett
into the powder: whose infernall power
could not, but all the harmlesse soules devoure.
Even then: Behould, even then the holiest Eye
did peirce into this vault soe secretly:
that laughing them to scorne, hee showd the plott,
and left there names an everlasting blott.
There hopes were devillish, barbarous, and vile:
Blessed bee God, who did them soe beguile.

This

His love and care appeared for our great good,
in saving us from those that thirst for blood.
His promise, I am with you, did appeare,
(if any tyme:) then doubtlesse itt was heere.
Had not (may wee say) God beene one our side,
God knowes how many thousands then had dyed,
long ere this day: with miseries had starved,
if to destroy this plott, god had not pleased.
But holy Father seeing thou wast soe kind,
O lett this never slipp out of our mynd:
and grant us thankfull harts to thee therefore,
and that all tymes wee may thy Grace implore,
to keepe all thine Annoynted in this land:
from Satans plotts, and from the enimies hand
and roote out those, that would disturb thy love,
and comfort thyne distressed from above.

Security, and hypocrisie.

Satan perceiving all his secretts knowne
to the confusion of him, and his owne
after demurring: hee againe doth call
unto his spirits. Come (quoth hee) come all,
wee see; wee cannot overthrow there state,
the more they spye our plotts, the more they hate,
and shun our wayes. And more they call one God,
therefore in vayne doe wee thus poort and plodd,
while they discerne us: therefore now weel come,
that ere men know us, they shall give us roome.
Thus must itt bee: now doth this worke in ease,
and unmolested still they live in peace:
for seing they have soe many tymes beene freed,
they'l now presume, that alwayes when they need,
hee'l doe the like: not mynding how they live,
but they will further stoope to pleasure give.
whereby in short tyme they shall quite forgett
Gods mercyes past: and not regard his threat
in tyme to come. Thus shall Security
lett in all kinds of poyson pleasantly.
For if I cannot cutt them short of life,
seing God preserves them from all forrayne strife,
Ile therefore now lull them soe fast asleepe,
that enmity twixt God and them shall creepe.
For this you know was wont to bee the way:
whereby wee brought the Church into decay;
that is when warrs was past: I onwards
came in there Peace, and sow my subtill tares.
As for example, in the wildernesse
I made them grieve the Lord with wickednesse,
soe that hee slew the most, and greatest of all:
yett could I not in Egipt make them fall.
Agayne in Canaan whilst they were molested
God was there freind, there prayer never rested,
but when the Tyrants all were quite destroyd,
and they themselves with Peace, and plenty cloyd:
I made them quite forgett his former love,
whereby they often did his vengeance move
to cutt them off: both for Idolatry,
and other sins; this was my policy.
You saw how oft I sought to betray,
and how I did prevayle the most this way
even upon those, that hee hath most respected:
when his true service, they had once neglected.
You saw how David, while hee was pursued
by furious Saule: hee of his prayer renewd,
I could not touch him: but when hee was King,
in peace and plenty then hee ceast to sing,
hee loytered att his ease. And then came I,
and overcame his virtues instantly
with two great sinns att once: which made his God
pursue him with his fast revenging rodd.
Thus will I doe, for thus I finde, I shall
procure a sudden vengeance one them all.
You know, I have seene all ages that are past:
and I shall see all, while the world doth last.
I know the states, and birth of every man,
his constitution: and wherein I can
the soonest tempt him. I observe the cause,
and whereunto his inclynation drawes.
I know which humour leads him, and I ~~[illegible]~~ sett
still with hee doth, though hee perceives not mee.
If soe that god doe not by grace restrayne,
my subtill Hookes hee soone will entertayne:
with having once receivd, hee sucks itt in,
and falls asleepe securely in his sin.
Then if God call, and hee refuse to wake
in tyme of Grace, then God will quite forsake
and cast him off: and then I lay on hould,
for though I tempt, yett dare I not bee bould,
untill I see the soule forsaken quite,
and then I'le hale him to eternall night.
Soe thus will wee by our insinuation,
seeke to effect the Churches desolation.

Come

His last plott.

When Satan could not overthrow the whole Church, then hee seekes att the members of the visible Church: thinking to make those that are false harted a meanes to bring a ruine to all the rest.

Satan notes the condition of those that were secure in sin.

The danger of security in sin.

Marke this when nothing else can, sin will seperate man from God, especially securenesse therein.

Murmuring and misbeleife.

In Canaan in tyme of the Judges.

how Satan braggs when hee can overcome man.

Satan knowes the states, constitution, causes, inclination, humours and faculties of every man.

Nothing can stay man from falling if gods restrayning grace doe not guide our wayes.

The church visible doth consist both of good and badd, and here he speaks of the badd only.

Some in the church that 's visible: shall bee
feard in Envy, wishing much to see
the blood of others: and for very greife
their food shall yeeld their bodyes not releife.

Envy.

Some in a rage of wrath shall some bee slayne,
whereby they shall inherit lasting payne.

Wrath.

Some shallbee proud of person, clothes, or wealth,
some of their fame, some of their strength and health:
some of their witt, some of their frends shall boast
till of their God they have the frendshipp lost.

Pride.

Some in the church shall covet others right:
I will inspire them with a longing sight
that they may scrape and gather by deceiving
making not conscience of mens goods bereaving
soe that not love amongst them shallbee found
the cause iniquity there to abound.

Covetous.

Whose hearts I perceive they bee to lust inclynd
their will I feed and strive to keepe them blind
Ile fitt them with such meats as shall them drawe
from all obedience of the sacred lawe.

Lust.

And when I see they love their pleasant tooth
Ile make them spend the portion on the mouth
the belly shall by them as God bee served
till in the end they have with they deserved.

Gluttony.

Alsoe some other will I tempt to slouth
to stirr to any good they shallbee loath:
and soe I will not rest till I have brought
those whom I hate by policy to nought.

Slouth.

If soe I can, then will I leade them one
to sin against God by presumption.

Presumption.

Then will I teach them how to coulour itt
and this is that wee call an hipocrite.

Hipocrisie.

These of all other are my proper sonnes
for Christ cryed woe to them for wicked ones.

Of hipocrysie seared

For when Wrath enters: that man doth begin
to thinke himselfe secure for all his sin,
yett sometymes being tould hee doth amisse
hee scarce will once take notice how itt is
but thinks hee hath knowledge to cover all his folly
to strive to make the world to count him holy.
Yett wanting love his knowledge is in vayne
and that find I to myne eternall payne.

The divell hath great knowledge, but not profitt by itt: nor any of those that want Love.

Then doth hee make the former table serve
t'excuse his sin, when hee from love doth swarve,
for want of love which makes true faith to growe
his faith comes by a fearfull overthrowe.
For thus hee saith, hee doth beleeue aright:
and that hee keepes not Idols in his sight,
yett hates his brother, and adores his gould:
yea lust, and worldes desires, hee fast doth hould.

Against the first and second comandements.

Hee makes the world beleeve that reverently
(as Christians should) hee names Gods Majesty:
nor will hee sweare by him in comon talke,
yett many lyes among his speaches walke.

3. God is the god of truth, and must have truth of each of his servants, els the name of Christians is given them in vaine.

Hee seemes to reverence the Sabath day,
and earnestly will heare the word and pray,
when many tymes his body beares a showe
of 's presence in the church, when 's hart 's not soe:
And yett hee thinks for all his knowledge great,
that it 's not hee whom Christ with woe doth threat:
nor will hee know that God perceives his hart,
and will reward him after his desert.

4 Comandement.

And for the second table, in the state
hee loves to medle, and hee seemes to hate,
such as would bee rebellious: yett will hee
despise both parents, and authoritye.

Against the fift comandement.

Hee will not kill, nor that 's a haynous thing:
yett with reviling speeches shall hee sting
those that hee 's angry att: and if hee could
without the lawes revenge, kill him, hee would.
His hart is bent to murther, but for feare,
and hee 'l not lett itt passe, but malice beare.

Against the 6.

Hee will not keepe a whore: no; that 's a shame,
and hee that doe amongst them 's sore to blame:
yett will hee lust after (a sister) soe
that if hee could in secrett, hee would doe
as much as those, that are profayne indeed,
whom hee accounts as Satans proper seed.

Against the 7.

Hee will not steale, nor perish, nor hee,
yea in his trade hee 's all sincerity:
for hee professes truth; yet by his sleight
hee can deceive men with too light a weight:
or with deceitfull wares to put them off,
and make the country with full many a scoffe.
Soe hee gett gayne, that hee may richer growe:
this is noe theft, although hee cousen soe.

Against the 8.

Ironia.

And for false witnesse, sure hee dare not beare,
for God is just; of him hee stands in feare,
yett if the oath not for his profitt goe,
what cares hee, if hee speake whole truth or not:

Against the 9.

Hee

hee can equivocate, or leave out some
when hee before a Magistrate doth come:
not thinking that omission is a sin
lesse pardonable, then ill deeds have beene.

And last of all, which knowes the world, if hee
bee covetous, although hee wish to see
his neighbours hart out for his goods or gould:
or if their portion from the poore hee could,
hee can by law yett that into his power,
which hee doth long for: which doth hee devoure
the goods of others: no, itt was not hee,
that brought his neighbour unto beggery.
For workes of charity unto the poore
that are in age, and goe from doore to doore,
hee 'll say, hee hath already done which hee
intends to bestow one charitye.

Against the 10.

Thus will I doe, (quoth Satan:) and the which
I shall their subtilst hypocrites beguile:
for with a cloake made of religion,
Ile doe my worst to shade them every one.
For as one eates, and wipes his mouth againe:
soe shall hee thinke to make himselfe as cleane,
as if hee had not such profayne intent,
but were a holy upright innocente.

Observe Satans politie in making hipocrites and beware.

Simile.

For when I find not love, there am I sure
to enter in: and there, Ile put in ure
all these deceitfull trickes, and blind them thus,
while they shall thinke themselves most righteous.
For they being puft with pride in knowing much
their love is gone: and then their charity 's such,
that they shall take them in ward libertye
to practise all deceite most covertly.
with while they study from the world to hide:
they for their owne part well can passe beside.
For I indevour still to keep them blind,
and with my crafty trickes I fill their mynd,
untill their dayes bee spent (if soe I may)
if God prevent not grace doe keepe away.

Want of love is cause of all mischeife.

If any man find himselfe guilty of these things, I wish him not to kicke like a galled horse: but rather to make a good medecine of them, and beware least hee tumble in these sins and perish.

~~Note~~

, Oh how admired were those dayes of ould,
, whose first characters might bee write in gould:
, for in those ages one might plainly see,
, the church of Christ in her integritye.
, Both tables of the law were then respected,
, Love which fullfills the Law was not neglected
, then were they glad to spend their dearest blood,
, for Christ his Love, and for their neighbours good:
, yea Love was all in all, and absolute
, hipocrisie, and pride (as then) were mute
, Faith then did flourish, Love did freely flow,
, hope firmely stayd: and charity did growe.

In the dayes of the primitive church.

, But after all the assaults, which Satan could
, by outward foes against the church unfould,
, perceiving all his wrath could take not place.
, This way hee found her glory to deface,
, that as the Sunnes hott beames doth cause a man
, sooner cast of his cloake, then tempests can:
, Soe hath hee more in pleasure, and in peace
, prevayled to hurt the churches fayre increase:
, then when itt was in tempests tost, and toyld,
, for then itt had more faith, and lesse was foyld.
, And while the church did in affliction dwell,
, then without guile shee was right Israell.
, Then held shee fast her Love, her first espoused,
, and never sought from wedlocke to bee loosed.
, Oh then how lovingly did men embrace
, the rayes of knowledge shining in their face.
, how each one in his place was diligent,
, and to the Gospell true obedient.
, But now alas, the more to bee lamented,
, many of us are greatly discontented:
, seeing that God hath put afflictions by,
, and ~~[illegible]~~ sheds his mercyes forth abundantly.
, That heavenly Manna, that same living bread,
, whereof with the former Saynts were nourished,
, (which feeds the harts of ~~all~~ those that hearde itt preach
, and frameth a faith, that to good workes still reacheth)
, it 's now soe loathed of some, or light regarded,
, yea and of most soe small, or ill rewarded:
, that it 's accounted but a triviall thinge,
, as if indeed itt did not profitt bring
, And but for fashion, or for feare of law,
, which leads the most, and keeps the worst in awe,
, itt would bee more neglected: till att last
, behind mens backes that Blessed word were cast.
, Oh all that mourne in Sion doe not cease,
, but mediate still for the churches peace:
, least that bee taken from us, and removed,
, which wee regard not, which the Saynts soe loved.
, Least unto us, as to the church befell,
, when the arke of God went out of Israell.
, Now is this tyme I speake of, come to passe,
, according as our Saviours saying was.

Att the very writing of this booke. 1629.

Then

Faythe described.

God and man

Of faythe and workes.

Math: 4.

Thinke you (sayth hee) that when I shall appeere
(to judge the earth) that I shall find fayth there:
as if hee should have sayd, though men shall know
in every poynt, what duty they doe owe,
and though they bragg of fayth: yett shall itt bee,
that such fayth, that workes by charitie:~
shall itt bee fayth indeed, or shall itt not:~
But counterfet in wordes, and dead, and nott,
shall not men say well, when there deedes are evill:~
whose tongues for God, and harts but for ye devill:~
Shall itt bee fayth in such as doe professe:~
or shall there harts bee ledd by covetousnesse:~
Shall not men thinke, good wordes shall mee suffice,
when they delight in wickednesse and lyes:~
Shall men beleeve, that [illegible] ratified,
and hopes my meritts [illegible] to them applyed:~
And will there theise endeavour bee to show
the fayth by Love, and will they learne to know
there owne defectes by Prudence perfect guide,
and will they justly every cause decide:~
will they bee Temperate in meate and drinke:~
And will not small temptation make them shrinke:~
without these vertues how shall others know
whether there, I beleeve, bee fayth or not.
For in some measure all these vertues lye
hid in the faythfull hart uniformedly:
and as occasion shall bee offered,
these will appeare, to shew fayth is not dead.
And where not vertues doth appeare beside,
there is not fayth: to make man justified:
For living fayth cannot but grow and thrive,
and by these branches show itt selfe alive.
But true itt is, yt not man is soe good,
by Nature sprung of humane flesh, and blood.
yett those whom God in Mercy doth elect,
the Lord himselfe doth cover there defecte:
Where the hart is not double, the Lord will accept of the endevour.
and yett though sinfull, they are true of hart,
knowing his Love, but not there owne desert
is even the cause: yt makes him to supply,
there wants with Mercy soe abundantly.
And as hee hath, to his in th'ages past
soe to th'elect his Love shall ever last.
Hee clothes them with his robe of Innocence,
his Love remitts there multiplyed offence:
his righteousnesse doth fully satisfie
his Fathers wrath: if they shall faythfully
beleeve in Christ, who suffered for there sin,
by true repentance, they shall pardon win.
For such perteines his Love to them, therefore
all there endeavour is, to sin noe more.
But those that sin, and thinke them selves secure
nay boast thereof, (as if they were soe pure)
that they have fayth, when noe good worke doth show,
there fayth is dead: it doth not live and grow.
James.
For though Saint Paul say: fayth alone doth save,
his fayth only doth not those fruits deprave,
Saincte Paul, and St James heere reconciled.
which showes a living fayth, and workes by Love.
Nor is that fayth alone enough to prove,
that nothing should appeare but wordes of wind,
as if true fayth were all in wordes confind.
And that men for there, I beleeve, should bee
lett lose to will, and Natures libertye,
to swallow Satans baytes, and to abuse
that liberty, which Christians ought to use.
But that if tyme admitt, and place alsoe,
and that fitt Persons bee where good to doe
there fayth must strive by Love to those that need
in any case, to show it's fayth indeed:
walking in honest conversation,
and this Saynt James doth say, is fayth allone.
Heere might I stand, to show what cavilled trickes
are now invented by some Politickes
but Ile not teach those, that would learne to sin:
Ile only show what danger all are in.
How Satans pleasures hide a mortall stinge,
wherewith (all Adams sonnes) hee seekes to bring
out of Gods favour, to his cursed Hell
where hee in torments evermore shall dwell,
that hee might satisfie his Malice soe.
Therefore hee seekes the Churches overthrow,
that by his craft hee may afflict the best,
and headlong to destruction drive the rest.
Now hath my Muse, like to ye Swan, begun
The Author sicke in danger of death.
(I thought) to sing her last; and ceast to runn
her wonted course: with death to take some rest
before her Sunne declyning to the west
before her taske fulfilling. But that same
Allmighty powerfull God of Abraham
lent mee ~~[illegible]~~ his hand, and ledd mee forth along
still to continue my unlearned song.
Deare Lord I pray thee, helpe my single strayne,
Invocation.
and rayse my Muses lowring wings againe:

(Cheere

Tyme is changed worse and worse.

God and man

The picture of the last age.

Cheere up my faynting spirit, and grant mee strength
that thankfull shee may hould her course att length
being guided by thy hand, and spirit soe
that in thy Church path shee still may goe.
And to thy prayse descry those hidden sleights
wherewith the tempter troubles mortall wights
And how thy wordes in vayne is never sent.
And how thy Love to save thy Church is bent
with danger wee are in continually
by our offence against thy Majesty
how Satan speakes in those, where hee gettes place,
Gods name more to his will: and to deface
the Church on earth, which though it's Militant
yett of thy saving Grace it shall never want
Being thou hast promist, yt thou wilt defend
and bee with them, untill ye world shall end.

The nynth Pause, or rest.

Tyme now hath turnd his hower glasse, and wee see,
all earthly thinges in there declyninges bee.
The Goulden age is past, the drosse is left,
doth show, that fayth is scant, Loves almost dead.
Hatred increaseth, Avarice overflowes,
where Charity was sowne, now nought but thistles growes.
where fayth did flourish: now lives Infidelity,
and Charity now scarce keepes hospitality:
humilitie is turnd to fawning pride
and folly doth in wisdomes chariot ride.
Falshood is thought to meete, where Truth should dwell,
and wantonnesse doth sobernesse expell.
Soe that to judge a vice thats worthy shame,
a man may come to have reproofe and blame:
for Sin hath put a white Maske on her face,
to doe the Church of God the more disgrace.
It's now but thrift, and good husbandry
Vainnesse.
to live and thrive by being a Niggardly.
It is but handsomnesse to follow fashions
Handsome.
in borrowed shapes of strange and forrayne Nations.
Nor is itt Envy, now to seeke by law
Righting for an ill word to goe to suit.
to render spite for wordes not worth a straw.
Neither is't wrath, but manly courage brave,
Manhood.
for some crosse wordes to send one to there grave.
Nor is itt Gluttony; but good fellowshipp,
Goodfellowshipp.
that makes a ruby nose and greasy lipp.
It is but Love, to seeke the lustfull mate,
Love.
in any sort to wrong the married state.
Nor is itt slouth, that lives to take and spend;
Harmelesse.
imploying all our tyme to noe good end.
Ironia.
Tush, tush, if this world hould, wch needs wee care:
Thus wee doe flatter our selves by our owne extenuating our faults.
wt Preachers tell us, wee soe wicked are:~
Can wee not say:~ itt is not soe great sin,
you would make us thinke wee lived in.
But lett that passe, have wee not vertues too:~
Doe wee not trust in God in all wee doe:~
Fayth.
Have wee not Hope:~ that when our bodies dye,
Hope.
our soules shall goe to God immediatly.
Have wee not Love,~ both to our freindes, and foes,
Love.
wee helpe our freindes in need, and hurte not those.
Have wee not Prudence:~ both to gett, and save,
Prudence.
And know wee not, what's good for us to have:~
would wee not have mens dealing just and true,
Justice.
or els wherefore doe wee our debtors sue:~
Know wee not how to eate, and drinke in measure:~
Temperance.
but that wee need bee [illegible] for others pleasure.
Doe wee not patiently abide a wrong:~
Patience.
when wee have not advantage of ones tongue.
Soe thinkes the world: is this a faulty age:~
Ironia.
that wee should all our pleasure soe engage.
for that, that is to come, more then wee doe
that hates all vice: and loves all vertue soe.
Thus is ye vulgars vice extenuated
by Satans craft, since hee insinuated
into the Church, and taught the hypocrite
to coulor sin, to please his appetite.
Also the vertues, hee soe aggravates
that every wretch thinkes hee participates
of all the vertues: when the Serpent fell
leads one the foole the broad way downe to Hell.
Mistaking vice, and vertue is that Mist,
which Satan casts to lead men where hee list.
Though heere I play the Satire, blame mee not;
for Satan hath devised soe many a plott,
to overthrow the happy state of Man;
Nor hath hee rested since ye world began.
But as the ages, and ye people were:
hee strove to make Men sinfull without feare,
Presuming
that soe presuming, God might vengeance call
to send his judgment to destroy them all:
or els to make men thinke God soe severe
that nought, hee shewes them, but despayre, and feare:
Despayre.

(t'were

I were infinite to tell, wth trickes hee hath,
to make us slide from vertues sacred path:
and to incurr Gods just revenging ire,
seeing our destruction hee doth still desire.
For come to most men, where worde of God
hath long beene preacht where Christians have abode
and aske one how much hee doth beleeue,
hee will imediatly this answere giue.
Thinke you I know not? I can say my Creede, — *Creede.*
you know wt that contaynes: it's true indeed,
And I beleeue itt all, yea and I pray — *The Lords prayer.*
to that same God the Father euery day.
And for the tenne comandements alsoe, — *The tenne Comandements.*
as farre as God will giue mee grace, I doe,
and where I cannot all the same fulfill
I hope in Christ I shall haue pardon still.
Then aske him how hee thinks concerning those:
if hee will but his secrett thoughts disclose,
Hee'l say: I haue one God in whom I trust — *1 Comandement.*
but only God, whose wayes are true and just.
Yett if hee loose his goods, or pleasures wayne: — *Whatsoeuer one esteemes more then hee esteemes god that's his god.*
oh how hee vexeth wth internall payne,
and striues more earnestly for trifling things,
then for possession wth the king of kings. — *And wt besides god, and not in and for god, is another god.*
His hart is not soe sett in him to loue,
nor doth Gods fauour loosing him soe moue:
whereby itt playne appeares that hee extolls
his wealth more then his God: wth soe controuls
his thoughts and actions, for whose loue is bent
more then to God: that's most preeminent.
And for ye second hee will say, I doe
not use an Image, neither pray unto — *2. Comandement.*
any but God: when scarcely hee can tell, — *How many doe thinke all well, and neuer will learne to know god while they liue, and how can those that know not God worshipp him aright.*
wth God hee meanes: nor where that God doth dwell,
but that hee heares men say, that God is great:
and that in heauen is his proper seat.
Then if hee know not God hee doth deuise
that in his mind hee doth but foolize:
or els hee knowes not wt hee doth adore,
and then as good hee worshipped before
some carued Image: alsoe when hee needs,
itt is his gould engrauen, wth him feeds.
And for the third I doe not sweare (quoth hee,)
but when the world will scarsly credit mee: — *3. Comandement.*
and then it's not in vayne, while seldome tis
in comon taulke, that hee his name doth misse
to euery horse, or dogg, or viler thing
the name of God most holy hee doth bring.
And many tymes wthout remorse, or shame
his filthy mouth abridgeth soe his name,
that but a nickname hee to God doth lend:
as if hee scarcely held him as his friend.
How is that name soe reuerent, thus abused,
when it's ~~in~~ ^only^ blaspheming for trifles used.
Alsoe quoth hee, the Sabath day I rest
my selfe, my wife, my seruant, and my beast, — *4. Comandement.*
and all I haue, wee worke not one that day: — *If I should stand to particularize on the manners of this tyme in keeping ye Sabboath, itt would take a whole volume itt selfe; therefore by this litle consider of ye rest.*
but goe to church, and dyne, and then wee play.
whiles hee discernes not wt keepe holy is:
for hee accounts itt nothing els but this.
His profitt's all his thought, his words of care
how to gett riches: wt theire labours are, — *The morrall man keepe holy noe otherwise but thus, noe spirituall exercise is required thinke they, but to rest their bodies from outward labours.*
whereas hee must buy some sheepe: or such a cow,
or where his seruants shall one Munday plow.
Or els itt may bee hee'l to th'alehouse goe,
because it's holy day, hee may doe soe:
yett there hee not make bargaine, least mischance
should come upon itt wth some afterchance.
Thus is the ~~Sabbath~~ ^Lords day^ keept of many a one,
(wch thinks to haue part of saluation)
yea and farre worse: but heere I must not stand
to breake this order wch I haue in hand.
And for the fift, quoth hee, I'me gouerned
and done my duty as my parents bad — *5. Comandement.*
though they were ould, I alwayes bowed my knee
to them, and craued theire blessing upon mee
bare headed alwayes. But if hee can gett — *This is the honour of the most to their Parents.*
the lands, or goods, while they are liuing yett,
lett them goe begg: or if the lands haue need
of some assessment: then hee's ^stirr^ indeed.
Now must wee part wth mony to the king:
now must wee pay for others mayntayning. — *wt honour is their in murmuring against the Magistrates: and comon parents.*
Now must wee send our sonns, kill and dye,
wt Magistrats haue wee for cruelty.
Soe thus they murmurr, thus they honour those
that under wings of safety doth them close.
And as for Murder, quoth hee, neuer I
was cause, that euer any one did dye, — *6. Comandement.*
that I am cleare of. Yett in rage this man
seeks to destroy: if by his power hee can.

And when his hart seekes blood: hee cannot tell,
that (th'acte excepted) hee might kill as well.
For God according to the thought will take
that thinge for donne, wch hee intends to make.
That thinge for donne, wch hee'l not know, — *7. Comandement.*
Againe by cruell dealing hee'l not know,
that hee procures the death of many soe:
and when the poore doe starue, and pyne and dye,
doth not hee kill, that may theire wants supply.
I am not whoremonger, I would you knew,
(quoth hee) nor is there any that can shew,
that ere I askt ye question. Yett indeed
hee doth not thinke, wt lustfull thoughts doe breed
within his hart, wt wanton fond desire
setts oftentymes his beastly mynd one fire:
hee wishes that hee had (to satisfy
his lust) some such, or such that passeth by.
his eyes betray his hart to lust in thynd, — *8. Comandement.*
and for ye acte, god still accepts the mynd.
Wt I me not theefe nor euer did I steale,
I can unto my conscience make appeale,
and to my neighbours, quoth hee, whilst this man
by falsehood in his bargaines all hee can,
hee steales: from those wth whom hee buyes or selles
by subtill trickes, false weights, and more wayes elles.
Wherein hee's more a theefe and shewes lesse shame,
then those that steale for need, are worthy blame
for feruer want, by being robd by theefe,
then by deceite are of theire goods bereft.
And for false witnesse neuer did I beare, — *9. Comandement.*
I spake the truth, when I was brought to sweare:
(quoth hee) for friend, or foe. Yet thinks not hee
how oft hee slanders, such as harmelesse bee:
nor doth hee thinke, that leauing truth unspoken
is as false witnesse, and that truth is broken,
if butt omitted: when the case is soe,
that silence giues the truth an ouerthrow.
Or when hee hinders others, wch els would
the very truth of things att large unfould.
Nor am I couetous, (quoth hee) but yett — *10. Comandement.*
I would haue all I lawfully can gett:
and that I'ue reason still to hould myne owne,
I take not things from others, well it's knowne.
Soe heere this man perceiues not that his mynd
is couetous: when hee to none is kind
but to himselfe, nay when hee'l scarce afford
himselfe good bedding, or upon his board
meat like a Christian: much lesse att his doore — *Ironia.*
giue any good thinge to releiue the poore.
All's well wth him: hee keepes the true content
of all Gods Lawe and these comandements.

Note.

Soe, thus doth Satan plott to blind the eye
of euery Man: that hee might not espie
himselfe in danger: least man now should shun
that snare, by wch soe many are undonn.
For Satan being a spirit swift as wind,
hee can conuerse wth spirits, one inclynd
to any sin: and dazeld soe there sight,
that hee appeares an Angell of ye light.
Soe likewise hee doth gild, and polish sin:
that Man perceiues not wt estate hee's in
But it's not certayne, that the feind doth know — *The diuell ayms att all: for Satan is of great age and subtill by experience of all kinds of people in all ages.*
if Man bee wth Gods spirit possest or not:
except an outward gesture giue some way,
for him to tempt the soule to her decay.
Then hee that hath since Adam euer been
a tempter, and hath all the deeds seene:
hee hath obserued there Naturall inclynations,
the Manners, breeding, gestures, and there passions.
Soe knowes how to begin, and how to end
that project, wch for man hee doth intend:
but howsoeuer itt fall, hee leaues man bound
in chaynes of sin; and doth his soule confound.
If God doe not restrayne: and giue such grace
to man, whereby hee may his plotts deface,
as such hee doth in those that are his owne
whom Satans plotts had like t'haue ouerthrowne,
and some hee suffers long in sin to liue:
yett att the last hee doth repentance giue,
whereby they turne to God, and shun that trayne
wch Satan layes to catch there soules againe.
Therefore thinke thus wt mortall soere thou bee, — *A good memoriall to thinke upon.*
that the Malitious spirit stands by thee,
although thou see not wth thy fleshly eye:
for hee's a spirit full of policye.
And though hee haue not power to force a man,
yett will hee breed incitements all hee can.
alluring soe: by obiects to offend,
and to neglect that good wch wee intend.

Then doth the flesh become our greatest foe:
to fight against the soule, and overthrow
our good estates. The worlde then drawes us on
depriving us of heavens possession.
Whereas Gods gratious Spirit sees us leave
those godly motions: (itt is sayd to greeve)
and to depart: then Satan houlding on,
hee prosecutes his vile temptation.
And secretly hee whispers thus with in
the mynd of Man to leade him to all sin.

To Pride thus.

Why shouldst thou bend, esteeme itt bee in scorne
art thou not higher, fayrer, higher borne
art thou not more esteemed for thy desert
dost thou not know in what estate thou art
is't not disgrace to thee, that men should see
thee amongst men of base and low degree
Tush, thinke uppon't and doe not soe disgrace
thy wealth, thy Beauty, and thy higher place.
itt were a shame for thee to yeeld to those
that should themselves in any sort oppose.
or stand against thee: noe, thou hast more witt,
take heed, least now thou doe thy selfe forgett.
Thus Satan sayes: then Nature soone approves,
and yeelds to follow, what itt allwayes loves.
Soe itt disspites them one the beside,
and thus is silly Man puft up with Pride

Note here the flattery of Satan and the manner of his temptation. The intent of all learning is either to unfould history, instruct our facts, or direct our manners: this observing, the divells tempting is both history: for soe hee hath donne, and doctrine teaching us hee still doth soe, and direction how wee may avoyd him.

To Envy thus.

Soe oftentymes where Pride hath first begun
all Love is gone: and Men in Envy run.
Then comes the Devill whispering thus in th' eare,
what is hee great? dost thou his vengeance feare?
doth hee oppose thee? and is hee too strong?
canst thou not yett revenge thy former wrong?
Come, come, Ile teach thee, and Ile stand thy freind:
thou shalt by Policy conspire there end.
For they are vertuous, and I hate them too:
therefore for our revenge soe will I doe.
In the meane tyme forgett not what is past,
and when tyme serves, our vengeance shall they tast.
Then goes the foole, and covenants with the Devill:
and frets, and greives till hee effect that evill.
Dreaming one nothing, but the fatall end
of those to whom hee mischeife did intend:
till many tymes for spite they cannot sleepe,
they hang themselves, to bee from sorrow freed.
Others turne witches, (as some have confest)
to hurt the bodies, or to kill the beast
of those they hate: if soe they may have power,
for Envies pleasure, if itt may devoure.
And others, whilst they seeke to harme there foe,
in Envy to the grave themselves doe goe.
Thus Satan brings about his subtill trayne,
that Man in Envy oftentymes is slayne.

Thus sayes the divell to all traytors, & Envious.

Many then make away them selves.

To wrath thus.

Where Envy dwells, itt often comes to passe,
that wrath doth quickly enter in that place:
if not restrayned by Gods especiall ~~power~~,
least some of his there Envy should devoure.
For Satan sayes, wilt thou lett goe this wrong:
thou dost remember't though the tyme bee long.
wilt thou not kill him for't; dost thou not see,
that for a coward thou shalt counted bee.
Is't not a shame (quoth Satan) Men should know:
that such a cause should unrevenged goe,
dispatch him quickly, while thy blood is hott,
take heere a weapon, goe, and feare itt not:
bee not faynt harted; Oh I will doe thee good,
to bath thy weapon in thyne enimyes blood.
The foole incenst and madd with rage doth run
to slay some Man, and longs to bee undone:
or slay himselfe, by fury thus hee's blind
till t' bee to late, hee never calls to mynd,
how vile a deed hee hasteth to commit
till after hee bee past: then mourne for itt.
Thus Satan causeth many to bee slayne
in sudden frayes, to Mans eternall payne.

The motion or temptation.
Thus come many kinde of manslaughter.

Then the divell perswades one itt cannot bee knowne, and thus comes many murthers.

The acte.
The divell hides the ill of the deed from the eyes of the mind with a vizard of revenge, untill the acte bee past.

To Covetousnesse thus, if they bee poore.

Noe sooner Satan sees a Man inclyne
to Covetousnesse, and that hee doth repyne
att others goods: and hath a longing eye
to any worldly wealth, hee doth espye.
Then straight the feind sayes, come, looke heere is store:
take this and gett thee gone: and come for more,
this horse, this cowe, these sheepe, or other things:
clothes, food, or jewels, gould, or silver rings:
if they bee mist, tush, none shall find them out
goe too and take them quickly, never doubt.
Breake yonder house, for they are all asleepe:
waken them not, but softly see thou creepe.

Where want and idlenes meet there comes theeving for necessity, and oftymes murther: and where Satan perceives noe inclination hee strives by a suggestion.

(Or looke

Or looke about thee, yonder comes a pray:
goe, bid them stand: and take there purse away.
Then if some thought of feare: doe but begin
to put him backe from ensuing sin,
or if hee thinke of vengeance: and the payne
that followes there, or turne to remayne.
Tush, tush, quoth Satan: that's but fayntnesse, goe:
+ feare nothing man; there's none but fooles thinke soe.
Then if hee thinke, how for the like offence,
how many suffered death for recompense
yea but, quoth Satan: they were not soe wise,
nor had that lucke: nor cunning to devise
away to hide them selves, as thou canst doe:
thou canst beguile them, therefore thinke not soe.
Then if hee thinke the things I take away
wilbee espied: and will my fault bewray.
Noe, noe, quoth Satan: hide them secretly.
Noe, noe, quoth Satan, and noe man can espy.
goe farr from hence, and, being farr from home,
and if they find those things, being farr from home
or change them soe, none knowes from whence they come
Then goes the wretch, and steales, deceives, and hides:
and never repents, till judgment hee abides.
When grace, and foresight of temptation
would save in tyme the life of many a one:
Then laughs the Devill, to see how hee beguiles
the soule of Man by crafty subtill wiles.

If hee muse perhaps bee the hee thinke on itt to bee sin.
Then Satan puts itt by.
A good motion.
Satan doth perswade thus.
Relinquish
Temptation.
Execution.

To Covetousnesse in the rich.

Another sort to whom the devill creepes,
are such whose wealth in possession keepes:
and are by Nature still inclynd to gett
by any meanes what eer comes to there nett.
To those hee haunts, and whispers softly thus
thou hast desire to have some overplus
of riches still to adde to thyne estate:
then thrust yond beggers from about thy gate,
as long as they are there, thy bread, and meate
will goe to them: for they desire to eate
of thy revenewes, they will make thee poore,
whippe them away, lett them not stand att thy doore.
Lend fifty pounds upon an hundred bond,
and make him forfeite all into thy hand.
Buy poore mens livings att an under price:
to take a bribe in judgment thinke not nice.
Take use for mony till the rent bee runn
twist worth the stocke, care thou not who's undone.
Tell any lye for gaine, if thou mayst gett
by others losse: it ought to sale thou sett.
In wares, and weights, and measures cousen those
with whom thou dealest: care not what others loose,
soe shalt thou thrive. Tush rackt thy tenants rent,
what though they cry, and begg: have thou content.
yea fyne them double, els they'l rise to hye.
tush, could them too't, thus mayst thou gather gould,
observe this counsayle, which I have thee could.
Thus Satan feeds the cruell covetous mynd,
where hee perceives his soule to itt inclynd.
yea though hee have too much, yett craves hee more,
and is a theefe: seeing anothers store.
The more hee getts, hee still is lesse content,
give, give, quoth hee: this want doth mee torment.
This hundred pound I want, that peece of ground,
all profitts mee not which that I have found:
while that is wanting, which I doe desire
I am not great: as I would fayne aspire.
Thus comes his wealth, his only God to bee:
and thus is Covetousnesse Idolatry.

Satan speake in the Covetous mind.
Against the poore.
Feare of poverty.
Forfeitures.
Oppression.
Bribery.
Usury.
Cousinage
Falshood.
Racking rents.
Pilling tenants.

To Gluttony, and Drunkennesse thus

Soe oft by wealth and superfluity
Nature doth leade men too too wantonly:
and then those creatures that are common food,
doth seeme unpleasing, and doth Man lesse good.
Then comes the feind and sayes this is but bad.
are there not dayntyes, heere now to bee had:
devise us delicates, for this course meate
is not good enough for such as wee to eate.
wee must have spices, wines, and sweete delights
to make us Lustfull, please our appetites:
though neere soe much they cost, yett wee will have
such meats, as are not fitt for every slave.
Come spare not mony, though they seeme soe deare,
shall beggers brats there eate, wee'le not have good cheare:
they shall not equall us for witt, and parts,
and this our plenty of delicious fare.
Thus Satan counsayles, and becomes a guest:
where Gluttony doth keepe a wanton feast.
Againe, where Drunkards use to bee frequent,
amongst the rest hee whispers his intent:
off with't quoth hee: looke, there is potts not full,
hee dare not drinke, I thinke hees but some gull.
Soe knock, bend whistlers: wee will every man
drinke this whole dozen, wee cannot stan,
wee'le lye us downe, who drinks not of this round,
and sings this catch, and makes the pitchers sound,

When wee dislike of Gods gifts by our wantonnesse then Satan begins.
Their belly is there god.
The common phrase of Drunkards, and comes of the divell to urge another to drinke to much.

(There

The effects of drunkennesse. The blind worldmonger.

hee's no good fellow: come fill the tother pott,
and hee that drinks not all, shall pay the shott.
Thus fare they till some stampes, and stares, and sweares:
and some are faine together by the eares,
others can scarcely see to reach the dore,
and some like swine lyes spewing in the floore:
then laughs the divill to see how many a way
hee can devise mankind still to betray.
For men being drunke are fitt for noe good thing,
but many sins besides itt forth doth bring.
Noe reverence hath hee of Gods great name,
nor beastly deeds can make a drunkard shame:
nor lye, backbyting, cursing, mocking, scoffing,
for in that man is all good duties lacking.
+ ~~Hee cares not for the Sabath ...~~ + Nor Sunday cares hee for, nor holy day.
for hee can take another tyme to pray:
and to the church hee will not goe as then,
least hee bee taken for a puritan.
wch cares hee for his parents, if they chide:
for hee'le not sticke his betters to deride.
Hee cares not much to kill, if hee bee crost:
and so itt comes, that many a man is lost.
Hee for adultery as then is fitt,
and seekes about, where hee a mate can gett.
Some then to steale accounts itt not a sin,
for falshood fitts the humor hee is in.
yett covetts hee more drinke, hee still is dry;
thus breakes hee all the laws imediatly.
Thus Satan tempts Man, if hee once perceive:
that temperance, and sobernesse hee leave.

Margin: The effects of drunkennesse.
Margin: The picture of a drunkard, how hee breakes all the comandements.
Margin: Dishonours his parents.

To Lust thus.

When by disordered glutting, and excesse
man falls to thinke of any wantonnesse:
then Satan seekes, and shewes some wanton haight,
and in the eye hee'le strangly counterfaite
each fond face, or impression,
to allure the Man to this transgression.
Looke there, quoth Satan: seest thou yonder dame,
doth not her pleasant lookes thy hart inflame.
Goe see if thou canst make her yeeld to thee,
wch if you'r single: or if married bee,
though thee another wife, and thou best sped,
and fooles will say, you wrong the marriage bed.
Care not for that, but seeke some private place,
least in the world itt turne to thy disgrace.
Then goes the foole, and seekes all meanes hee can,
to make himselfe a most ungodly man.
Hee goes in private, and hee thinks hee's sure:
as if the thicknesse of some wall, or more
could hide his facts from Gods all seeing eye,
who doth his secret faults wth hast espye:
because some mortalls sees not wch as then
is hid in darknesse from the sight of men.
And yett it's seldome, but obscured so
that many hundreds, doth itt also know
though fearing greatnesse makes them whisper still:
yett cannot mouthes bee stopt, but speake they will.
Thus having found a sensuall delight
in pleasing Natures lustfull appetite:
it's seldome left, till shame, or judgment come
to pay home vengeance wth a shamefull doome.
Thus Satan playes, where hee can have the power
that hee may so ye soule of Man devoure.

Margin: Satan in this sin casts a mist before the eyes of a man, and by his owne flesh hee is overcome, that hee yeelds to Satan instantly.

To Slouth thus.

Now all the sins: wch thus hath overthrowne,
hath from the roote of negligence first growne.
For as a peece of iron soone will rust,
if itt lye wett, and covered ore wth dust.
See doth mankind the soonest give offence,
and fall to sin by Slouth, and negligence.
For when the fiend perceives, or doth espye:
that Man begins to live but idoly,
Hee comes and whispers thus, sir heere, quoth hee:
thou needst not worke, for others worke for thee,
lye still awhile: itt is not tyme as yett
that thou a mynd upon imployment sett.
yett sleepe a little, slumber once againe:
thou hast att ease, thou needst not to complayne,
nothing is wanting yett, take thou thy rest:
doth not thy judgment could that course the best.
Thus Satan playes; and thus mans life is spent
in idlenesse, not fearing punishment.
Hereof itt comes that many aged men,
become like children: yea ... dyes agen,
before they learne to know wherefore they came
into ye world, nor seeke they for the same:
nor whether they shall goe, when they depart
seeing Satan hath secured their slouthfull hart.
For: when hee rises, nothing hee desires
but pleasures still, untill his senses tires.
If any paynes hee take, it's but to sport:
and wth like idle mates hee will resort.

Margin: The divills perswasion.
Margin: The sluggard is wise in his owne conceite.
Margin: The picture of a sluggard.

If any

The effect of Slouth. The christians consideration.

If any good by chance hee doe begin,
hee will not long abide to worke therein.
Hee cares not for the learning of Gods ~~...~~ law:
nor God hee feares, of Slouth hee's most in awe:
that's all his idol, hee's not wont to pray,
nor doth hee ought regard ye Sabath day:
except by chance for fashion sake hee creep
sometymes to the church; and there hee falls asleepe.
This case ingenders lust, inflames his mynd:
his hart unto deceite is much inclynd.
Hee studies not, except to forge a lye:
or wrong them names, that lives more vertuously;
yett still hee wishes other mens estate.
See heere's the picture of an idle pate.
Thus see wee how the tempter aymes att all,
if hee by any meanes can cause Man fall.
Observe these plotts, and you shall find itt true,
that in this manner Satan overthrew:
and sought all mens destruction, wch have beene,
yea and continues, this his hatefull scheme
to every age: as in the ages past,
and yett hee will doe, while the world shall last.

Of the remedyes against sin.

I must not further catalogue the crymes,
or note the fowle abuses of the tymes.
Lett ~~...~~ downe wright neither as hee hath begun,
show to the world, wch wicked acts are doon,
and wish amendment: thus shall I and hee,
one digg the roote, and the other shake the tree.
For here I ... delud, as if I sought to show,
from whence the stocke of all abuses growe:
namely from Satans malice first to man
in Edens garden where abuse began,
and spredd, and festered through all Adams kin,
whereof itt comes ye wee're still prone to sin.
wherefore if God permitt, once more ile give
some christian notes of use whereby to live:
though not contemplated, sing wee all must fight,
yett just contained through the Lord of might.
Our the tymes worse then they have wont to bee:~
for there deceits in every thing wee see:~
for there oppressing, and doth pride prevayle:~
and doth temptations still our soules assayle:~
are wee in danger closd one every side:~
yea are wee weake, and ready still to slide:~
doe wee perceive our earthly friends forsake us:~
and doe our foes, a mocking stocke still make us:~
are wee in poore estate, in care and thrall:~
to utter ruin are wee like to fall:~
doe wee perceive that Satans furious mood,
thirsts for the shedding of our blood:~
doe all these evills assayle us hard att hand:~
If this bee so: then wee must understand,
if wee bee christians, that except wee run
the race before us; there not crist is won.
Except wee fight, wee have not victory:
nor can wee secure the crowne triumphantly.
The more our enimyes; more need wee have
to gett strong armor, that our selves may save.
Hee that to win a kingdome would attempt,
will not from warlike force himselfe exempt.
Neither will hee: yt would a journey goe,
lye one his bedd and turne him too and fro.
Where every Man as Israell by the sea
is compast round, hee cannot start away.
Death like to ... follows after life:
Pleasure one the one hand, the other payne and strife,
the Stigian world before him so profound,
that thousand millions have therein beene drownd.
Mans life is like a long and narrow lane
walkt upone hight: hee's quickly overtane
by Sergeant death, then ere hee further passe
all must bee payd for sin, wch comming was.
Hee ... doth stalke one all men unawares,
and neither for intreats, nor threats hee spares.
Thus every monthe, day; houre, and minute breath
tyme drives us one untill wee meete wth death:
nor can wee backe returne, from whence wee came.
Come one deare friends, then lett us march for shame:
lett us not stand, as hartlesse souldjors now;
but in this battall letts our valour show.
It's sayd, that very fearefull ones will fight:
when they perceive, there is not way for flight.
wee shall bee worse then cowards, if wee lett:
these vassals still ye conquest of us gett.
Our captayne made a breach in Satans band,
and calls us all: that wee might understand
unto our comfort, that hee's gone before,
to purchase rest to us for evermore.
Our shepherd doth prepare his foulds indeed,
where in fatt pastures hee his Lambes will feede.

Margin: An exhortation.
Margin: + Comfort. Christ is our captaine, or sheepheard, and our eldest brother, our mediator, and intercessor, our advocate our highe priest.

Wee

Wee have in heavens high court the kings owne sonn
to obtayne our pardon, for the faults wee have doon:
who calls us by his words, least wee should feare:
and hee hath promist, that our prayer hee'le heare
And that whatever wee shall aske or seeke:
(by fayth in him with spirits humbly meeke,
and in his name) his father will bestow:
therefore to him all thankes, and love wee owe.
Yett wee, when Satan offers to assayle
wee are contented: that hee should prevaile.
Wee rather trust the lying feind of hell:
then him whose truth doth everything excell
witnesse ye conscience of every one
who when hee falls into temptation:
how mynds hee wt the Lorde doth will him doe?
but suffers Satan give him the overthrow.
Hee hath the worde of God, yett will not drawe
that Spirituall sworde to keepe the feind in awe:
also that helmet of salvation,
yett will hee not vouchsafe to put itt on.
Hee hath ye breast plate even of righteousnesse:
and yett hee suffers Satan nevertheless
to wound him through: Hee may have shoos prepared,
and yett the Gospell hee doth not regard.
Truth's closing girdle hee may have alsoe:
and yett in falshood hee doth loosly goe.
The sheild of fayth hangs by against ye wall:
yett will not Man defend himselfe att all.
And though hee knowes, hee speake to God by prayer:
yett unto that hee seldome doth repayre:
although in Christ hee may bee sure to speede,
(with true beleife, and sorrow for his deede)
of free forgivenesse: if hee soe will pray
in tyme of grace, before the evill day.
 Soe, thus is Man his owne selfs overthrow
not using that, which hee doth truly know
to bee defensive against such temptation:
and that whereby hee may attayne salvation.
 Will wee not count him for a coward vile
that suffers thus himselfe betrayd, the while
hee hath such warnings of his adversarie
and may defence enough about him carry.
May rather then, hee will his foe withstand:
hee yeelds his weapons to his enemyes hand.
His members which should serve to fight and win:
hee makes unrighteous instruments of sin,
becoming soe a slave unto his foe:
and letting all his Chaptaines comfort goe.
 Suppose some souldier, had thus cowardly
dealt with his king, whose full authority
gave him a tower to keepe, where hee might have
defence sufficient easily to save
his masters right, which did ye tower erect:
and in his love did still that place affect.
Who thinks I see how every Man would hate
him, that surrendred and hath betrayd of late
his princes tower, his friends and captaynes trust,
and to his country proved himselfe unjust.
yeelding his strength unto his flattering foe,
which well hee knew did seeke his overthrow,
and utter ruine: with his friends disgrace,
thus having made himselfe a slave most base.
whereas hee might have gott the victory:
and raigned himselfe as king triumphantly.

Note

 Is not this tower our Soule? is not our hart
the chiefe commander even of every part?
and all our members should not the hart begin
to give an onsett by his strength within
commanding all the lymbes each in his march
to watch, and seeke still for the Soules safeguard?
Doe wee not keepe the same for Christ our friend?
hath hee not promist even to defend
all that doe call on him? And that hee'le stand
in our necessityes even by our hand;
to put our armor on? Then know that hee
even all our thoughts, and acts, hee still doth see.
Therefore lett us consider, what wee doe:
least without care wee runn with Satan soe.
 What ere thou bee, thinke thus: what, doe I right?
is this I doe now pleasing in Gods sight?
Doe not I heare his word, to know his will:
and doth not knowledge bind mee faster still,
that more I know, the more will God require?
And is't not truth in hart, hee doth desire?
Is hee not just revenging sin as well,
as hee is mercifull? Can hee not tell
what things I doe? How can I then for shame,
committ this sin; seing I professe his name.
what though the world perceive not: yett doth hee,
that saith, all hid things shall revealed bee.

Man may bee a cause yt that of his owne sorrow, being left to Natures guiding, the good Spirit wanting, and while hee thinkes to please himselfe, hee kills himselfe, for while hee doth thinke to gaine liberty, pleasure, and joye: hee betrayes his soule to bondage, payne, and sorrow. Therefore great need is itt for us to stand strong in the profession of Christ, and pray for assistance from him continually.

Good advise.
Want of due consideration is the cause of much offence.
Hee that would learne this by hart, and put it in practice, should not have soe much cause to repent of that labor, as of his sin in not knowing his owne estate.

Againe

Againe, am I more feard of man, then God,
who punisheth with his revenging rod.
Hath hee not stricken many in the acte:
For have I license for this wicked facte.
Now though itt bee my darling sin, which I,
rather then leave, would bee content to die:
yett shall I love that pleasure, which would kill,
more then my God, who doth my joyes fulfill?
Am I not bidden strive ~ to enter in
att the straite gate by wrastle-ing with sin.
Hath God not sayd, resist ~ and pray for strength,
and by this meanes, hee'le give thee att the length
a joyfull issue: never will I lay
more upon thee, then thou shalt beare away?
 Thinke thus, whatere thou bee, and thou shalt find
a safe conduct: and eke a quiet mynd.
For God will send some meanes, that shall prevent:
and hinder Satans tempting, and intent;
which when thou findst in these experience,
thou shalt bee taught to shun the like offence.
But then remember, that thou thankfull bee
to God: that hath thus safe delivered thee.
 For Satan when hee tempts a soule to sin,
and sees a good indevour but begin:
hee stands in doubt, yett seeking wt to doe:
hee, by illusions plotts our overthrow.
But when wee rather hart, and fall to pray:
then doth hee flie, and vanish quite away.
For prayer is of that force, to hould Gods hands:
and to unloose from Satans subtill bands.
 Likewise if Satan heare Gods word hee quakes:
when those that speake itt, steadfastly beleeves.
For as a sword defends and wounds a foe:
the word of God protects from Satan soe,
whose steadfast fayth is mixed with the sound:
that powerfull word doth his effects confound.
Therefore if thou perceive thy selfe begin,
to bee entised unto any sin:
observe these rules in tyme, and use this charme:
that Satans tempting may not cause thy harme.

1 Against Pride.

 And first with Pride: if thou begin to rise
in thy conceite, to bee more fayre, or wise,
or rich, or greater, of more high degree:
and more commended, then thy neighbours bee.
Take heed in tyme, and thinke upon this word:
that proud ones are resisted of the Lord.
Thinke that thou art but clay: why shouldst thou then,
thinke to exalt thy selfe over other men.
What ere thou hast, thou hast not of thy selfe:
nor must thou take with thee thy worldly pelfe.
But as thou camst, soe must thou naked goe:
thinke this, and thy proud mynd shall vanish soe.

2 Against Envy.

 Also if Envy doe begin to smoother,
that love thou owest to thy Christian brother:
whether itt bee, because hee's more esteemd
by his desert, and thou art baser deemd.
Or whether hee bee raysd to great estate:
or if for other things thou dost him hate,
nay whatsoever thou mayst thinke a cause:
hee's still thy neighbour, and thou breakst ye lawes.
Thinke alsoe how it's Satans nature right:
for hee in Envy against us all doth fight,
through his Envy came Adam first to fall:
and those that perish, are deceived all.
Thinke that ye Lord is love and hee alone
in love accepts the lawe fulfilld and done.
Now if for vertue thou dost emulate,
then strive thou more his steppes to imitate.
But if for greatnesse, know, that no degree
without the Lords hand, can exalted bee.
But if for any other wicked end:
take heed that quickly, thou the same amend,
least sudden judgment light upon thee soe:
that thou without remorse to Satan goe.

3 Against wrath.

 If by some hasty spirit, thy passion bee
moved unto Anger, doe not hastily:
revenge thy cause, except the case bee soe;
that for defence thou canst not other doe.
But seeke by all meanes to defeat thy wrath,
itt may bee unadvisd, thy brother hath
offended thee: and one consideration
tyme some may breed your reconciliation:
for many tymes by this itt comes to passe,
that love increaseth more, then ere itt was.
 If soe itt bee, that hee's obdurate still,
defend thy cause: but know, thou must not kill,

An approved medicine against all temptation.

Exodus.

Heere is the common cause of warre.

For

for that thou'rt wronged, lett itt passe away:
seeing God saith, Mine is vengeance, Ile repay:
Committ thy cause unto ye lord most high:
for hee alone will judge itt righteously.

4. Against Couetousnesse.

If so thy mynd doe runn upon increase,
and getting wealth: for that thou dost not cease,
but labour night, and day wth losse some care,
short sleepe, hard lodging, both thin clothes, and fare,
to make thy children rich: Know, that thou dost
Gods Prouidence for such therein mistrust,
that God is angry: for that all thy gayne
niggardly gott, shall scarce to them remayne.
And thou thy selfe mayst liue (perchance) to see
the portion come too but a winding sheet:
or worse itt may bee. And thou rather shalt see,
how many wayes the Lord can deale wth thee.
For seldome goods that's gott by greedinesse
the third degree of children doth possesse.
If thou beest poore, and want doth come to thee:
whether thou will thy Lord, and God deny,
take heed thou seeke not for unlawfull wayes
to heale thy wants, or helpe thy state to raise.
But striue for Truth, whose godly vertue's such:
that the possession of itt makes one rich.
Bee thou content, wth that thou hast in store:
then if the Lord see't fitt, hee'le send thee more.
And thinke, Thou shalt not couett, or by wrong
take ought, that to thy neighbour doth belong.

5. Against Gluttony.

Againe, if so thou chance to fall among
licentious drunkards, either old or young,
whose company would riott in excesse;
and tickle thee to sin in drunkennesse.
Remember, that those creatures are but lent:
to bee to thee for Natures nourishment.
And that it's Satans plott to make thee fall:
by that thou shouldst cease to liue wth all.
Thinke in wt want, doe many poore ones lye:
that might bee fedd, wth that wch idlely
thou like a beast dost swallow without need
or pleasure: only for thy lust to feed.
Thinke, how itt would bee, if thy case were so:
that thou to begg, from dore to dore shouldst goe.
Thinke, oh how glad thou wert in extreame thirst:
t'haue had one draught euen of the very worst
of that, wch thou spendst needlesse. Thinke to make
a strict account, for wt thou dost partake
of all Gods creatures: for hee did them giue
not to imbezill, but wherewth to liue.
yea liue to prayse his holy glorious name:
that doth vouchsafe his blessing in the same.
Thinke, alsoe how it's loathsome, but to see
one ouer fedd, or very drunke to bee:
how senselesse, reasonlesse, nay like a swine
is one, that once is ouercome wth wine.
If death should take him then, could hee repent ~
how can hee scape eternall punishment.
Take heed therefore att first, for once begun
it's such entisement: that thou canst not shun,
besides all surfetts, wch in men doe breed,
from such excesse doth att ye first proceed.

6. Against Luxury.

If unto lust thou euer bee wthdrawne,
whereby thy soule becomes thy bodies pawne
unto some harlott; or some strong temptation
begin to creepe in thyne imagination.
Take heed, and call to mynd, wt Joseph sayd;
to saue him from that trappe th' Egyptian layd.
Can I, (quoth hee) doe this foule wicked thinge
and so rebell against my God and King.
Or thinke, that God saith, though I yett deferr:
my judgment shall condemne the adulterer.

7. Against Slouth.

And last not least beware an Idle heart:
for through this sin, us other sins come breed.
When Satan sees, wee fancy not good things:
hee makes us soone offend our heauenly king.
As Dauid leading of an Idle life:
fell greeuously wth good Uriahs wife, *Example.*
This is as porter to all sins beside,
for there's not vertue, that itt can abide.
It makes man dull, and listlesse to all good:
itt makes us foggy, putrifies the blood.
It makes us sleepy, whilst wee heare Gods word:
and briefly noe good thing can itt afford,
destroying both the body, and ye soule:
seeing itt so surges there power, and doth controule.
Therefore whensoeuer thou art not imployed
in some good calling. Thinke, why stand I [illegible] ~

The

The heauenly Spheres continually doe run:
the starrs, and planets when theire taske seemes don,
begin againe. The seasons of the yeare
renewe theire sorts, and keepes theire tymes t'appeare.
All things in Nature striueth still to growe:
the tyde doth ebb, the shaddowes ebb and flowe:
the trees doe budd, the Bees doe worke for mee.
the beasts doe labour, all doth worke for mee.
And should I stand alone and idle bee ~
Are not all creatures made to some good end ~
and some of them I idlely spend ~
wt good come of them, for this ~ that mortall man
Did not endeauour for this, the best hee can
ought to endeuour him, the best hee can
to mount still upwards as the Sparkes arise
up from a flame, and still aspiring flyes:
untill they vanish. wt is my vocation ~
is not my workes, but only recreation ~
wt good doe I to benefitt a brother ~
Nay rather doth't not hinder many other
by my neglects, and myne example too:
wch would wth labour many good things doe ~
wch spirits, wth that, and tire thy selfe:
Doest care thy spirits, for worldly pelfe. *Admonition.*
although thou labour not for worldly pelfe.
yett giue thy mynd to learne some vertuous thing,
wch shall thy hand into such custome bring:
that thou shalt find much ease in doing well,
that labour shall all slouthfullnesse expell.
Or vse some reading, lose not tyme, nor roome:
redeeme that tyme that's past in tyme to come.
Doe but obserue these notes, and pray for grace:
that so thou mayst possesse heauen's glorious place.
For though it's Faith indeed must bring us thither:
yett must wee know, that Faith and workes togither
is that, wch is called Piety: and by this
wee must attayne to euerlasting blisse.

Of Degrees in sining.

For sinne that poyson of all Adams brood, *Of originall sin.*
came unto all by his first taynted blood:
wch as th'Originall, or fountaynes head
through Adams offspring euery where hath spread.
So that all flesh infected wth the same
is subiect unto hells consuming flame
by Gods just sentence: were itt not, that hee
accepts his sonn a sacrifice to bee,
for some whom hee electts, to free them from
that euerlasting death in tyme to come.
yett though that Baptisme hath fully freed *Of actuall sin, this is to bee understood after one haue the knowledge of his sin.*
by Faith: the remnant of ould Adams seed.
Man ceaseth not to sin, doth as hee growes:
hee is more sinfull still, though more hee knowes,
for as hee waxeth strong in flesh and blood,
his stubborne Nature scornes all wch is good.
And by the slye temptation of the deuill
hee still is lead to practise, wch is euill:
and acts his part, and sees not his estate,
how oft hee doth the things, wch God doth hate.
For Man not mynding how Concupiscence *The 1. degree of actuall sinning, when one trusts his owne selfe.*
doth breed wthin, and lead to much offence:
poore man is stricken ere hee can beware,
wch when hee sees: then hee resolues wth care,
not to offend againe: yett suddenly
hee hath forgott, and falles immediatly.
Then sees hee all his steedfast resolution *1 Resolution.*
by his corruption, turnd to dissolution:
yett thinks hee, now I will resolue to watch;
least Satan should ye like aduantage catch
But notwthstanding his resolued mynd, *The 2 degree of actuall sinning.*
some way or other still doth Satan find
to ouertake him wth a relapse then
though hee resolued not to sin againe.
Now when the soule is tainted twice wth sin: *2 Resolution.*
itt feeles a horror of the fault wthin.
It's sorrowfull and loath to sin againe,
and of the sting of sin, doth soe complayne.
yett that repentance seldome lasteth long: *The 3. degree of actuall sinning.*
but turnes to carelessnes, and feares among,
then if the feynd perceiues one carelesse growe:
hee quickly giues another ouerthrowe,
in that that shortly hee shall driue him to
presume: or to despayre, as many doe.
For thus the soule doth thinke: I can but sin,
nor can I now bee worse, then I haue beene. *Presumption in sin.*
If God in Mercy will forgiue mee all,
then wch not great sins, euen as well as small:
Ile now not striue, nor seeke, in hope that hee
will in his Mercy, spare and pardon mee.
Or if despayre doe gett possession, *Despayre in sin.*
then feare distracts for sins transgression:
and thus the soule doth reason. Is itt soe ~
can I not from this sinfull body goe ~
wt hope haue I ~ oh none, I cannot doe,
those deeds of God: wch hee doth put mee too,

nor

nor can I shun the things, hee doth forbid:
therefore out of my selfe, my selfe hee ridd.
God wilbee just to punish every one
with fearfull plagues for there damnation.
Thus came it of, that some themselves doe slay
as Iudas did: when they Gods justice waye
without his Mercy in Christ crucified
whose merites to ye soule must bee applied.
On th'other side when Mercy is respected
and feare of judgment is too much neglected:
there sin is doubled, and without all feare
one headlong runns to judgment most severe.
Heere is that Scilla and Charibdis sandes,
and these two dangers crave the greatest commands.
These are forewarned, by all that preach the word:
for these can find not favour with the Lord.
Betwixt these two ye perfect right way is,
which leads the soule unto eternall blisse.
For they must hope, and yett with feare pertake:
and soe a christian resolution make.
Hope, least despaire should gett an upper hand:
and feare least wee too much in hope should stand.
Hope, that by faith in Christ wee take sure hould:
yett feare againe, least wee deny him should.
Hope, that his merites are to us applied:
and feare, least from his loving steps wee slyde.
Hope, that upon repentance for our sin:
without all doubt wee shall forgivenesse win.
Yett feare, least wee to long in sin should run:
and loose that pardon, which for us is won.
Hope, though wee see not, that which wee desire:
and feare, least hoping should too much aspire.
Hope, least wee feare to much, and cause despayre
and feare, least hope, should feare to much impayre.
Hope, but not soe to make us bould to sin:
and feare, yett not despayre th'estate wee are in.
Hope soe, that crosses may not beate us downe:
and feare, least pleasures take us from our crowne.
Hope, though the world can see not reason why:
because our hopes are grounded spiritually.
And yett to feare, sometymes is not amisse:
least by our slacknesse wee forgoe our blisse.
Thus must wee Pilgrimes wander to and fro:
whilst in the desert of this world wee goe
toward Canaan, in this Shepherds tent
this house of clay where cares doth of torment:
where Pleasures Sunshine dazzles mortall eyes,
and Sorrowes stormes doth of our hart agrize:
th'one puffs us up, and th'other pulls us downe,
th'one smils, and th'other evermore doth frowne.
Betwixt which two all mortalls spends their dayes,
and few there are: in whom these two not swayes,
these two begett those other, for that such
as followes Pleasure most, presumes to much:
and those, that seekes to Crosse in their distresse,
shall find despayre, and woefull pensivenesse.

Hope without feare is but presumption.

Feare without hope is despayre.

The way of a Christian is betweene these two, but seing hee cannot avoyd but one of will bee doing with him: the only way is to shun the extreames of either hope or despayre.

The Remedies, beleive, pray.

Now therefore in this world itt is the best
to use the meanes, to find that way to rest.
To use by prayer to call upon the Lord
with steadfast faith in him and in his word:
and soe to feare his Sacred Majesty,
that wee offend him not presumptuously.
For this did David know, who did desire
to bee restrained from presuming higher
in sinfullnesse; least sins of that degree
should domyneir, and hee their servant bee.
This feare was in him, as in many other,
least any vice should any vertue smother:
therefore they looke to God for all their ayd,
soe in temptation they were not dismayd.
Yett alway soe to feare, that not distrust
bee in Gods providence most true and just:
though in our selves our cause of feare is right,
by reason wee are sinfull in his sight.
Yett in his love our steadfast hope doth dwell:
and hee accepts our will for doing well.
Therefore are wee assured by faith in this,
that maugre feare wee hope for lasting blisse.
To which in Mercy bring us Lord wee pray,
when thou by death shalt call our soules away.

God accepts the will for the deed.

The end approching att hand.

Now comes an end of Adam, it's att hand,
his lordship now hath but a while to stand.
Hee that was made to governe all this frame,
and take his recreation one the same:
hee for whom all was made, must now have end
as hee that made all things did first intend.
Hee that soe long hath walkt this spatious round,
and soe delighted in the gould hee found:
and in his pleasures, making those his God,
for him in earth there wilbee noe abode.

And

And likewise him that felt much persecution
shall now have peace, and joyes full restitution.
Hee that hath hunger, shallbee fully feed:
and those that Mourne, shall now bee comforted.
Hee that hath fought, and run, and watcht, prepared
shall have that crowne, that prize, that rich reward.
When Man did sin, then ended all his peace
with God: and in himselfe did cares increase.
when sin hath entred, death alsoe began:
and raigned triumphantly ore mortall Man.
Then came the Law, which aggravated still
the cursed state of Mans rebellious will:
that raigned till Christ, and then itt seemed to cease.
For hee began to rule his Church in peace,
whose rule shall never end: his kingdome shall
continue firme, when theres an end of all
Though in this world the Gospell seeme to fade:
yett to the end Gods promise, which hee made,
shallbee performed to those, hee hath affected;
there faith is firme whom hee in love elected.
Though all iniquity shall much abound:
yett will the Lord keepe all his chosen sound.
There and but there shall hee that jewell find
that fayth one earth according to his mynd.
And then it's but his gift, which hee bestowes
that stone soe white whose vertue noe Man knowes:
but hee that hath itt: that same Lampe soe bright
wherewith the wise mayds waighted soe every night
to meet the Bridegroome furnisht ready there
to goe with him when hee shall butt appeare.
Now comes the end of all the Spheres yt glid
about ye Zodiake that seemes soe wide
these Planetts all must shortly leave their sway
nor Moone by night shall shine nor Sun by day
those heavens soe azure coloured to behould
as an ould vesture wax hee shall them fould
Doth not the earth growe aged: weake, and poore
and all the creatures on itt lesse and more
become decrepitt. Men in stature bee
not write soe mighty: every thing wee see,
growes lesse and lesse: and still doth downeward bend,
as if dame Nature thought were att an end.
The land more barren, and ye come's infected:
as if there should bee need for noe more bread
wt say wee to ye tokens: are not they
come almost all to passe, which ere that day
was promist to bee sent before the appearing
of that great Judge: who will have all in hearing,
(I meane) the cause of his, to Judge th'estate
of his elect: and of the reprobate.
If all bee not fulfilled, why may not wee
(which now live in this age) those tokens see.
Againe, is not these sayings once foreshowne
unto the church: in part already knowne,
to bee fulfilled~ have not the wicked harted,
many yeares since from saving faith departed~
hath not the Sunlike Gospell darkned beene:
soe that ye Moonelike Church could scarce bee seene~
have not the starrlike Orient learned men
falne from their Spheres, both with their tongues and pen~
hath not in these dayes Antechrist appeared
since now the Gospell hath our eyes recleared~
hath not those powers ordayned of Heaven beene shaken
by our new Scismatike, which have forsaken
the church of God, going to seeke abroad
to find out Christ in every desert wood.
hath there not some with Chabbels blasphemy
called themselves Christ: or who can this deny
that signes have beene in every element
and that to warre is many Nations bent.
Hath not one against another fought
and many countryes soe are come to nought.
What wants there yett is't not to heare some newes
of the converting of the ancient Jewes:
or of the Turkes. What wants there of the end
of all these Prophecyes which have beene penned
in sacred writt (for those alone are true)
Are there not Prophets risen false and new~
Are there not some that seemes to know that houre,
which God hath hidden in his secrett power~
Are there not some that in an high conceite
presumes to show ye worlds: wt wonders great
the Lord will doe~ as if they knew his mynd,
and that his Spirit were with their soules combind,
when not the Angells knowes. Oh how then can
these secret things bee knowne to mortall Man~
Oh foolish pride that dare those things foreshow,
(I meane) the tyme, which none alive doth know
but God alone: and hee denyed to tell
when hee would come to Judge his Israell.
But only thus hee sayes, that hee will come
even as a theife to give his finall doome:

when

Death raygned till Moses.

The Law till Christ.

Christ till the end.

The ceasing of the Planetts.

The decaying of Creatures.

The signes of Christs coming

The Gospell.
The Church.
Many of the heretikes were great schollers.
Antichrist is reveiled.
The powers are shaken.
Heere is Christ, or there is Christ.
False Christs, as in Queene Eliz: raigne John Moore did Anno 1560.
Signes in heaven.
Nation shall rise against nation.

Acts. 1
Of Judgment.

when all men thinke of ease, and taking rest
then shall his glory shine from East to West
and then hee will returne: but in what yeare
in all the scriptures itt doth not appeare.

Some thinke to gather by the computation
of all the tymes, since first the worlds creation:
how long itt shalbee that the world shall stand,
because in sixe dayes God all powerfull hand
established all. they say that itt shall last,
untill sixe thousand yeares bee come and past.
Graunt itt were soe: yett none can justly say,
this yeare itt shallbee, or this moneth or day
seeing that is hidd with god: nor did hee yett
promise that ever hee the tyme would sett.
But as wee see, that all thinges were fulfilld
in that same tyme: and how his wisdome willd.
yett when, itt was not mentiond, till itt was
begun to bee performed, or brought to passe.

Some curious ones will aske a reason why:
the Lord should not that tyme to man descry:
neither Mans end, but that att unawares
death takes some from their pleasures, some from cares
without a warning. If to answere I
should bee compelld, then advisedly
I doe answere, first that noe Man ought presume;
that knowledge of his secrets to assume,
for why: Gods will is above: then who may know,
wherefore hee doth; and when hee will doe soe.

Againe, hee hath us feare continually:
because wee cannot tell, how soone wee dy.
For if wee knew that very day and houre
would wee respect his Love, or feare his power.
But thinke: thus longe Ile take my fill of pleasure,
yett need I not repent: I ere thus much leasure,
thus long I shall not die, nor not this yeare:
which should I leave my will, which should I feare.

Others would droope, and dreame on death, and doome,
if they did know: before the tyme were come,
neglecting all good thinges: and sett their wayes
to finish all their actions with their dayes.
They would not build, nor plant for others good:
because they know, that shortly dye they should.

Therefore in wisdome God did this foresee:
and from Mankind did hide this mistery,
to th'end wee should prepare continually:
because wee know not how, nor when wee dye.
Now when the Bridegrome calls: that watching see,
wee might bee ready whensoere wee goe.

For some would doe with ill they could invent:
and feare not God, nor thinke they need repent.
And many foule abuses would there growe:
more then there doth, if Men these tymes should know.

The computation can find the day, because the tyme must bee shortned for the Elects sake, but none know how much itt shallbee shortned.

+ to men.

God hath sayd it but not when.

If any aske why God doth not tell man when doomes day and his owne deaths day shallbee, a note for busibodies.

That wee may feare him alwayes.

That wee should not despayre, or neglect our duties.

That wee may bee alwayes ready.

The tenth Pause, or rest.

Now Lord once more, lett mee thy favour find:
whereby I may, perceive thy Love in kind
to helpe my silly Muse to sing this song:
which cheifly to thy glory doth belong.
Guide thou my heart, and tongue and weary pen,
and when I shall conclude, then say Amen.
Now that my labours may accepted bee:
grant thy good spirits direction still to mee,
that Ile with comfort of thy speciall grace:
may bee conducted to that joyfull place,
where after all the earth's consumed with fire:
thy Saynts shall rest with thee their whole desire,
in that thy light of Glory cleare and pure;
which ever, yea and ever shall endure.

Invocation.

VI figure

The end of the world.

The Argument

Of Judgment perticular, and generall, the sound of the Trumpett, the estate of the world then, the resurrection of all flesh, Christs comming, of the place, the Lambs booke of life, the booke of conscience opened, the devills booke of accusation, and upbrayding, the sentences of blessing and cursing, the last examination the lamentation of the wicked, of hell, the world dissolved, the state of the wicked tormented for evermore.

Upon the precedent figure.

Thou that appointest tyme how long to stand
and callest the hosts of heaven by their name.
thou that hast shown thy power by sea and land
making the fire cool-agene, and Lions tame:
all power is thyne to judge and to decide
all causes, for by thee is all secrets espyd.

Thy sheepe that heard thy voyce are noted sure
(in every age) within thy booke of life
where is inscribed the names of all those pure
whom thou redeemedst once from mortall strife
such shall appeare with joye, as well they may
because their sins are washed cleane away.

Prepare us Lord to entertayne that sound
of thyne Archangell with our lampes of Love
sending fourth light of workes, being faythfull found
such as thy Sonne and heaven to doth behove.
That wee may stedfastly to heaven aspire
when all this world is one a flaming fire.

Thy chosen flocke o Lord defend and gard
from Satans accusation when and where
they sinn against thee knowing what's prepared
to torment those whose conscience hee did seare.
O grant thy grace that here our selves wee judge
that wee may live in spite of Satans grudge.

For if wee judge our selves in tyme of grace:
our Judge with myldnesse shall our soules embrace.

Of Judgement

Now haue wee seene the estate of Adams brood
since the beginning: and how all things stood
betwixt him and his maker in relation.
yea and how hee obtaynes elect salvation,
and how the reprobate are left in snarch
till sentence giue each soule his due rewards.
ffor those that will not judge themselues being heere,
shall to their payne before the judge appeere:
when those that judge themselues corrupt and vile:
shall find the judge of all on them to smile.

Judge your selues, and condemne your selues and you shall not be condemned

But those that heere condemne another man
unworthyly: shall find strickt judgment then,

Judge not and you shall not bee judged

ffor euery soule not sooner doth depart:
and that the vitall powers haue left the hart,
but instantly itt goes to him that gaue itt

The spirit returneth to him that gaue it

whose only power doth either kill or saue itt.
See that wth sentence there itt undergoes
itt is to haue whether't bee payne and woes:

Particular judgment.

or joye and pleasure, and that judgment giuen:
the soule is either soone committed to heauen,
or els to hell. Meane while the earth doth keep
the bodyes of all men: where they shall sleepe
untill the end, when God will backe restore,
each body to that soule itt had before
And then both soules and bodies reunited:

Generall judgment.

shallby the trumpetts sounding bee inuited
t'appeare before the throne of maiesty
there to receiue his sentence finally.
That soule, and body both may then partake
of one reward: euen as they both did make
one acte in sinning, or in liuing well:
both sharers of heauen then, or both of hell:
where joyes or paynes are endlesse euer flowing:
neither of them decreasing, but still growing
unto that measure, wch none can expresse
of fulnesse: both in peace and wretchednesse
But now the world, and all that dwells therein
are something quiet ere they late haue beene.

when men shall say peace the day of the Lord shall come as a theefe in the night.

One followes profitt, others seeke to find
content in pleasure, ones to [illegible] inclynd:
others to gather, some are Prodigall,
and other Couetouse: some rise some fall,
some are aloft, and some cast headlong downe;
some mournes, and some reioyce in euery towne.

The trumpett.

Harke, harke, mee thinks I heare in the silent night
a fearfull noyse, wch doth my soule affright.
Most like a trumpett wth a solemne sound,
whose piercing ecchos seemes to teare the ground.
If drumes, and trumpett, cannon shott, and bells,
and wt so'er in loudest sounds excells:
were gathered all into one vaulted roome,
and one a sudden all there sounds should come
into ones eares, that knew not one before:
his sences could not bee affrighted more.

ffowing in there as itt were a sudden sound affrighting, the shew to shew the unexpectednesse of the coming of Christ: and I use the present tense for the future, to shew that the day of the Lord is att hand.

Then shall the earth to heare the trumpett blow:
seeing none that liues one earth, thereof shall know
before itt come. Oh how ought men to feare,
and seeke the Lord: because this noyse is neere.
Mee thinkes itt sayes, Prepare, Prepare wth speed:
Come forth, Come forth, of all your graues you dead.
Obserue how litle men shall thinke of this:
when in few houres shallbee their bayne of blisse.
The world in seuerall actions: and estates
shallbee dispos'd, not dreaming of their fates.
Some shallbee building: some about to plant.
Some shallbe counting Gould, wth others want.
Some filld wth care: and some possest wth joye.
Some freed from bondage: others in annoy.
Some shallbee wedding & some shall burying bee.
Some newly borne: some dying, Men shall see.
Some shallbee cursing: other some will pray.
Some shallbee sleeping: some awake that day.
Some att there labours: others att there rest.
Some will oppresse: and others bee opprest.
Some att there banquetts: others like to pine.
Some butt in raggs, and some in vestures fine.
Some att there sports: and some in wicked deeds.
but none of these the day of judgment dreads.
But when the trumpett sounds, mee thinks I heare
how each Nation is distract wth feare.

The strange gestures of seuerall people then.

wth cryes, wth hiding, wth lamenting sounds
ecchoes from earth: and to the skyes resoundes.
Mee thinks I see, some maddy runne, and rore:
and others frequently falle to implore
the Maiesty of God: for safegard then
being in distresse, seeing noe helpe in men.

Others

Others stand gazing up to see, wch shall
(after ye trumpett's blast) betide to all.
yett still ye trumpett sounds in euery eare
Prepare, Prepare the earnest day is heere.
wth that the Angells speeds to euery coast
to gather all the people least and most
then all att once shall now one earth bee seene
wch haue in euery age since Adam beene.
ffor from there graues doe all arise in shape
wth those same bodies, wch there mothers gaue

I shall see god in my flesh not wth other eyes, but wth these same eyes.

gaue them in birth: saue that there age appeares
(as itt is sayd) att three and thirty yeares.
Then such as dyed new borne, and those fiue score:
the youngest seemes hee ould, ye ouldest not more.
Those wch wild beasts deuoured, and fish did take:
appeares in perfect shape both small and great.
Mee thinks I see, as once Ezechiell did,
the bones assemble all to seeke the head:
the skulpe doth roule and tumble all about
to find his arme bones, and his legg bones out,
the backe bones all by joynts are quickly knitt:
the sinewes tyes the other bones to itt.
The flesh wch hath beene dust, since Adam dyed,
wth musles showed, and's couered wth his hide:
the hayre that's rotten, yea though all were dust
appeares now fresh: thus wee beleeue itt must.
And then mee thinks, I see them all aliue:
that some doe this way, and some that way striue.
Those that were lately dead: mee thinks I see,

All that are dead shallbee raysed.

how they rise muffled in there winding sheet:
those entombed haue shall rise from under
there Monuments, wch then shall split in sunder.
The boyling waues shall cast upon the shore:
all that haue perisht in them long before.
In briefe all soules shall wth there bodies then
bee reunited perfectly againe.

And all that doe liue shallbee changed.

All sexes, and degrees themselues must show
to haue there deeds declard: that all may know,
who hath beene wicked, and who hath done right:
for now all secret things must come to light.
But seeing the wheat, and tares together grew:
that wicked men suited, noe man rightly knew;

Two shallbee in one bed, the one shallbee taken and the other left alone.

who was a chosen one, therefore they rise
good among badd, euen as there bodies lyes.
But the Angell reapers walkes amidst the throng:
and pickes up those, that doe to Christ belong.

They shall gather the elect from the foure corners of ye earth.

from euery quarter of the spatious round
those that are Christs elect the Angells found:
whether aliue as then, or long since dead,
all are content to meete wth Christ there head.
ffor by there fayth, wch serues them for a token
the reaping Angells knowes, they haue not broken
there couenant wth the Lord. And these are they,
whose soules are pure: whose debt the Lambe did pay.
Mee thinks I see them all, and wthout doubt
they may by all there acts, bee pointed out.
See there rich Diues: and poore Lazarus.
There stands ye Prodigall, and Couetous.
There stands the Slouthfull: and the Paynefull Man.
There doth the bashfull: and the beast one stann.
There stands the Enuious: and the Louing soule.
And there's the Proud: wch did the Meeke controule.
There stands the wrathfull: and ye Patient.
There stands the guilefull: and the Innocent.
There stands the Glutton: and the Temperate.
There stands the wise: and there the Sottish pate.
There stands the true: and the deceitfull tongue.
There stands the wronged: and who did him wrong.
And all degrees stands naked euery one,
there must they answere: for each thing was done.
The Emperors, and the Kings, and Queens wth them
stands barefoote wthout crowne, or diademe.
The begger is as rich in worldly store:
if soe hee haue a skin, those haue not more.
The tender Lady wants her pleasure fine:
one whom of late the Sunn might scarcely shine,
there's for there clothing not more alteration:
seeing now the whole world is of Adams fashion.

x There naked.

There stands the Princes men of great renowne.
The stands the Courtier: and the simple Clowne.
There stands the Magistrate: and Commons by.
And there's the Marchant: and the tradsman nye.
yea all degrees, estates, and Sexes there:
and of all qualities doth each appeare.
The strong, and weake must both in presence stay:
nor can the wealthy flee out of the way.
The Courtour nye cannot himselfe assoyne.
The theefe cannot himselfe from thence purloyne
The drunkards absence cannot bee excused:
fearing that Judge whose gifts hee oft abused.

The

The swearer cannot call his oathes againe:
that tooke so oft the Judges name in vayne.
The whore, and whoremaster can now not hide
there sin so secrett: but itt now is spyed.
The Sluggard now will stirr, and rubb his eyes:
when hee lookes up and sees the flaming skyes.
The Miser now will leave his hoarding goulds:
and wish the hills to cover him with mouldes.
The Glutton now will leave his dayntye cheare:
and every sinfull soule bee filled with feare,
expecting dismall doome without an end
because there faults in tyme they did not amend.
Onely a few shall lift up there heads with joye:
because they know, the judge will now destroy
there persecutors, and will free them from
that finall sentence of his fearefull doome.
They looke for this day it's not unaware
to those that watche: and hope for glories share.
While all the world thus stands, mee thinks I see:
the skye so darke devided easternly,
from whence a parting of glory came:
to daunt the eyes of all, that saw the same.
Like as the lightning flash goes before
the noyse of thundering terror evermore.
Soe goes devouring fire before his seat
as usher to that thundering Judge so great.
Now see, with bright clouds shines out of the east:
doth not the Bridegroome to the marriage feast
come forth prepared with multitudes of power,
and flaming fire the wicked to devoure:
to render vengeance where hee suffered long,
those that abuse his chosen flocke with wronge.
Angells innumerable are attending
on him, and in his sight there knees are bending.
Are not the Apostles round about him placed:
and by his love with Judges titles graced.
Are not the Martirs there, which once were slayne:
deckt in white robes attending one his trayne.
Doe wee not see, the Trophies of his power
appeare to show: that hee is conquerour
of every thing: whereby hee will condemne
those unbeleivers of Jerusalem.
See how the [illegible] who conquest his throne:
doth not his wounds appeare to every one,
that all the world may see: hee was that same,
who for Mans sake a sacrifice became:
That by those markes, the world may know t'was hee:
that suffered death to cure our misery.

Some hould that the signe of the crosse shall appeare to condemne those that will not beleeve in Christ crucified, & hee was the Son of God.

Of the place.

Which place is this? because soe many doubt:
is't not Jerusalem, or there about?
Did not Jehosaphat that worthy king,
his enemyes there to destruction bring?
Is not Benjamin underneath the mount?
where all the nations are to give account?
And is not Tophet there prepared att hand?
for wicked kings of many a forrayne land.
Doth not Mount Sion border close thereby:
that holy hill of bountious Majesty?
Is't not about that place? where Christ I say:
will judge the world in that great Sessions day.
See how the Angells doth them all devide:
to stand by companies one either side.
And with a remnant doth begin to gather
to his right hand: with hee respects the rather
But one his left hand, hee with heapes we see
of such as justly shall condemned bee.
See, where the Angells stand like herdsmen still:
to guard there Lambs from wolves, that would them kill.
Enclosing them that are the Lords elect:
one whom his rayes of comfort doe reflect.
whose joyfull countenances still are fixt
upon his glory: and not cloud betwixt.
Their bodyes change and now begin to shine
transparently most pure and christaline
from drossie earth: to bee of Orient hew,
or like to pretious carbuncles they shew.
One th'other side see, where the feynds of hell
dragg all the rest one heaped with fury fell:
and hemd them in that none hath power to stray,
or from the Judge to slipp himselfe away.
See the tormentors with there fyery brands,
and iron flesh hookes in there hands
wayted for the Judge: that when his sentence comes,
they may give torture equall to the doomes
of them condemned; and to execute
vengeance one them, whom Judgment shall confute.

wee shallbee changed, not in shape but in nature from mortall to immortall.

See how

See how that booke of life is searched through
for names of those which shallbee saved, now
the tymes and names, and dates doe all agree:
as they fell out to them that saved shallbee.
The Martyrs, prophets, and the faythfull all
heare there owne names: and answere to there call.
There seale of fayth doth with there workes accord,
to shew there true beleiving in the Lord:
there love hath made them bould, there hope was right
and now are there accepted in his sight.
There consciences doe witnesse all these things:
that they belong to Christ there king of kings.
his countenance is mylde bent to them:
which shall inhabit new Jerusalem.
See, how the bookes of every private man
doth open lye: that all the world may scan
the secret deeds, committed in there dayes:
there conscience tells them of there wicked wayes.
See how the feynds before the wicked stand,
to adde more terror to that wicked band,
accusing them: with tyme, with place, with sin
by those lewd wretches have committed beene.
Hee that suggested tempting them before,
now taunts there misery to vexe them more.
Hee that did flatter them in prosperous state:
now shewes them greife for sin, when it's to late.
Hee that entised them to unlawfull pleasure,
hiding repentance whilst they had the leasure:
now bidds them howle for sin, and roare and cry,
thus doe the feynds augment there misery.
with that the devill shewes a booke wherein
was briefly sett downe the guilt of many a sin
against the Lawe: whereby men have offended,
and that layd open, hath ones conscience
bare witnesse to the sins: and when, and where
they had beene once committed without feare.

Faythe wrought by Love.

The bookes of conscience.

By the Lawe was sin made mani-fest.

The conscience beares witnesse of matter, tyme, and place.

The sentence of blessing.

During these things the Judge being heard att hand
begins to speake, to those that by doe stand:
and sayd, come you my Spouse, my loving wife,
for whose sweet sake I once did loose my life.
You faythfull soules which are to mee committed:
my fathers gift in whom my soule delighted
Come, come you blessed, ~~[illegible]~~ for your sake I desire
was, but to save you from eternall fire.
Come, come, possesse the place for you ~~appointed~~ prepared:
receive my crowne, and kingdome your reward,
since the beginning you have heard mee tell:
that in my glory you should with mee dwell.
Rejoyce I say: this is our wedding day,
your tyme of greife is past: feare not I say.
Feare not you little flocke: for why itt is
my fathers pleasure, that you should possesse
a glorious kingdome: now you shall with mee
for ever raigne in princely dignitye.
Even you I say: that have soe patiently
abiden wayting in adversity.
You that have sought long tyme to see my face:
now you shall have fruition of my grace.
You that beleeve my word, you shall obtayne
with mee in glory evermore to raigne.
You that esteemed not pleasure without mee:
and you that wisely did this day foresee:
you shall inhabit in my holy hill
where of my pleasures: you shall drinke your fill.
Your lives were uncorrupted in my sight:
You speake the truth, your hearts I know was right.
You did not wrong your neighbours: nor regard
the envious ones, for whom is payne prepared:
but all your loves was sett upon my Saynts,
to helpe there wants, and pitty there complaynts.
You kept your lawfull promises, if soe
t'were in your power, though to your losse to doe.
You were not usurers, nor did extorte:
nor bribe, nor steale to doe the harmelesse hurt,
therefore you shall not perish in my doome:
but safe enjoye the pleasant world to come.
O come my blessed, you shallbee my Bride:
as I was once your Sheppeard, and your guide.
You shall have joyes for all your troubles past:
which ever shall increase, and never wast:
nor shall itt change t'ecclipse our glories rayes,
in mutuall love wee'l spend our termelesse dayes.
Nor feares nor comforts shall have that power to fright,
my love, my dove, most tender in my sight.
For I remember well and shall remynd:
you have to mee att all tymes beene most kind.
[illegible] my [illegible] Saynts have [illegible] .. your [illegible].

To those on his right hand.

Psal: 15.

This speech is framed both in the singular and plurall number to expresse the unitie of the faythfull in Christ.

I have

I have bene hungry, and thou gavest mee meate:
and drinke being thirstie: sure thy love was great.
When I was naked, thou hast clothed mee:
wherein thy love appeared perfectly.
Sicke have I bene, and cast in prison too:
and none did visit mee but only thou.
I was a stranger harbourlesse and poore,
yett thou receivedst mee wth in thy dore.
Come, come, because thou hast mee comfort given:
I will reward thy love wth mee in heaven.
But these replying sayes, o deare Lord,
wee much admyre att this thy blessed word:
yett wee remember not, that ere wee sawe
thee in such wants, wee only stood in awe
of thy comaund: wch could our deeds extend
to comfort thee, thou didst not need: but lend
thy gifts to us, wee have our comfort then:
but to the poore distressed simple men.
The king replyes: my loving children deare
see you these little ones sett by mee here:
know that for certaine, I accept itt so:
as if to mee, you did that mercy show.
For these are as my body deare to mee:
and wt you did, shall well rewarded bee.
I felt their paynes, and I sustaynd them all:
for they were of my body misticall,
their friends, or foes I count myne, and I feele:
when they were wronged, or when used well.
And Ile reward, a cupp of water cleare
given in my name, to these my children deare:
(because in love) wth blessing, and increase,
and in the life to come wth lasting peace.

Invocation

O Lord in mercy, when thou shalt appeare,
graunt that thy voyce: wee may wth comfort heare,
that for thy merits, and thy mercyes sake
of this thy blessed dome, wee may partake.
That I that write, and those that read may bee
of this (though small) yett blessed company.
Now have wee heard the sentence upon those
one whom the Angells tends, whom round they close,
Like shepheards have shed their Lambs, for they
could these together, showing them their way:
whilst the great Judge did give his sentence on
those that belong unto damnation.

The sentence of cursing

But you quoth hee: (to those one the left hand)
you multitudes wth have by sea, and land
bene alwayes wicked, though you sawe full well
wth vengeance: for like faults one others fell,
and take not warning by the sudden fall:
but of my Judgment made not rest att all.
You that comitted fornication,
wth that insatiate whore of Babilon. *The judgment of the great whore.*
You Many waters whose unstable mynd,
was to that Spirituall whoredome full inclynd: *Idolatry.*
into the Abisse of Horror now yee shall
bee cast wth her and wth her lovers all.
You that refused, my kind intreating you
for your owne profitt, to my will to bow: *Stubbornesse*
You dissembled wth a double hart,
now shall you reape you falshoods just desert. *Dissimulation*
You that beleeved not my word of truth: *unbeleife.*
but boast you of your wanton tricks of youth: *Impudence.*
You that putt hope in worldly things alone: *Faythlesse.*
but once to hope in mee your hart was none.
You that hadwitt to scrape up earthly things: *worldly wise.*
but would not learne, wt true wisdome brings.
And you that cunningly did others wrong, *Deceitfull*
and scornd my patience suffering you soe long.
You alsoe, wth my gifts soe oft abusd: *Negligence.*
and yett my warnings evermore refusd.
You wrathfull, cruell, fierce, inhumane tyrants *wrathfull.*
that towards the weake ones spend your shamelesse rigours.
You alsoe wth in envy tooke delight: *Envious*
hart-eating those that pleased best my sight.
And you proud spirits, whose haughty mynd did scorne:
those whom my vertues did soe much adorne. *Proud.*
Your Covetous muckwormes, wth for earthly gayne:
have sould heavens purchase, now begins you payne. *Covetous.*
You lustfull beasts, whose flesh desires did drowe:
your soules, and bodies, from my reverent awe. *Lustfull.*
And you alsoe, who sett your whole delight
in Glutting, drunken beastlike appetite. *Drunkerd, Glutton.*
And you that have in slouth lett goe your tyme:
you are to risty now to heaven to clyme. *Idle.*
And you that never did my lawes regard,
loe: now shall you see, what's for you prepard: *Dispising the Lawe.*
You have offence, and lived secure in sin:
and by rebellion now see wt you win. *Securitie.*
These were your Gods you servd, now see if these
can bring your soule to everlasting ease.

These

These things you willd, and did my feare expell: *In as much as men tooke on themselves freewill, they shall find themselves to bee condemned for offendinge through their selfewill.*
and these you knew would drawe you downe to hell.
You faith was dead, itt did not worke by love:
my kind intreaty could you never move.
I sent my servants wth my message then:
but you refused my love like wicked men.
I could you of this many yeares before:
while you had leasure, mercy to implore.
I could you playne, yt your not doing good
would breed your ruine: and you understood,
that itt was Mercyes workes omission,
as well as sins impure comission,
wth would procure this fatall sentence now.
Therefore ~~[illegible]~~ because you have refused to bow
to my perswasion: but you have obeyd,
att Satans becke, and like the bayte hee layd
You loved your flesh, the world, the devill, and all,
and therefore justly Ile refuse your call.
Goe now you cursed hence away to hell:
your selves its cause, that I doe you expell
to Satans pitt, wch is for him prepard; *Tophet his taken for hell.*
infernall horror shallbee your reward.
Eternally itt hath bene, and shallbee
incessant, everlasting miserye.
Eternall flames of Sulphery hellish fire
amongst the damned spirits shallbee you hire:
where you shall seeke for death, but shall not find,
that wth you wont to feare to bee (for kind)
to end your paynes; you shall continually
bee tost wth torments where you cannot dye.
For I was hungry, yea and thirsty too: *A reason.*
yett you for my releefe not good would doe.
I have bene naked, yett you clothed not mee:
for all your store: I might in starving bee.
Sicke have I bene, and in imprisonment:
yett you to mee not kind of comfort lent.
A silly stranger in you streets was I:
and for your harbour there might I still lye.
O Lord say they, when saw wee thee distrest: *Reply.*
and did not for thy succour doe our best.
This are wee sure of: then (quoth some of them)
that wee have lived about Jerusalem, *As the Jewes sayd they were Abrahams sonnes: and they thinke to flatter him wth ould acquaintance and familiaritie.*
and are the sons of antient Abraham,
to whom thy person by thy promise came.
And wee received thee oft, and heard thee preach:
and in our streets, and houses didst thou teach:
Yea more then all thy table did wee sitt,
where thou hast eaten: dost thou us forgett.
Then answers hee, talke not of Abraham:
for itt appeares that yea from Satan came,
and are his sonnes: because his workes you doe.
But when I came, you did refuse to know
my saving power: you were soe envious gott:
Depart therefore from hence, I know you nott. *Not that hee doth not know all, but that hee will not know those in their misery yt will not know him in his humility, and distressed members.*
And for your love, you shewed none to mee:
when you my poore distressed ones did see,
in hunger, nakednesse, in cares, and strife
oppressed greatly in there mortall life:
yett you releeved not there misery,
but in your streets, and prisons lett them dye.
In that you did not good to such as these,
you have mee nothing: therefore now you lose
your hopes of my reward. Now for your hire,
depart yee cursed to everlasting fire.
I could you of neglect (would bee the cause) *A note for all men to take hould of tyme to doe good in, seing then itt is to late to begin.*
of tymes of Mercy: yett you scornd my lawes.
Hee, you regarded not, while tyme did last,
and now you would (you say) but tyme is past.
How have you used my gifts I gave you then, *A stricte account of gods gifts must bee made.*
nay abused them: you vile and wicked men.
Ile now examine you that all may see:
wherein you have abusd your libertye.
Come to you Sences, lett mee see wherein
you are not guilty of some haynous sin.
I gave you eyes to see my glories light *The use of sight.*
that in my creatures you should see my might:
thereby to learne to know, and prayse my name,
that made you rulers of this spatious frame.
But you abusd you sight, in gazing still *The abuse.*
one things that pleasd you fleshly humane will:
wth made you covett vayne, and earthly toyes:
And now therefore you shall not see my joyes,
except to adde more payne unto you greife,
t'augment your misery wthout releife.
I gave you eares to listen to my words: *The use of hearing.*
but you to heare mee, would not tyme afford:
least you should learne, to know my will, and see
bee taught by itt, wt I would have you doe.
You listend to your profitts, and your pleasures, *The abuse.*
your vayne delighting-wanton-tuned measures:
your hearing, talking, and your musike sweet,
while my poore Saynts laye crying in your streets.

None

Nere pitties Joseph in's afflicted state:
nor Lazarus that lyes sicke att your gate.
I gave you tongues, and speach to glorifie
my name wth all: yt you continually
should speake the truth: and sing in prayse of mee.
The tongue the harts interpreter should bee
to utter seemely things, expressing playne
wt gratious thoughts did in the hart remayne:
but you regarded not, in speach of speeche
some that were sheepheards, did my flocke not teache:
other spent all there tongues in ribauld talke,
in lyes, and slanders oft your tongues did walke:
and in innumerable idle othes:
yea in such language as my father lothes.
For wch I told you, you account should make:
but you in tyme would not a warning take.
I gave you mouthes to tast your dayly food,
that you might see my blessings all were good:
that to your sustenance wch I did give,
might nourish Nature where wth all to live.
But you devoured my gifts ungratefully
liveing to eate, but did not glorifie
my name therefore: you tooke delight in change
of delicates superfluously strange.
While my poore servants wanted to supply
there hungry bellies like to starve and die.
You used to drinke when Nature had not need,
like swine insatiate, not like men indeed:
whilst my poore ~~[illegible]~~ Saints a thirste might complayne,
in prison fast and bound wth many a chayne;
whose tongues wth thirst doe cleave unto there gumes,
and swallowe payne, for there noe moysture comes.
Yett you wth wines, and strongest liquor sitt
the while in banquetts: and all these forgett.
I gave you noses, that the healthfull smell
of wholsome herbes might keepe you sound, and well
from putrifying ayres: and cause you learne
in simplest weeds my vertues to discerne:
and see my care I have of smalest flowers,
to give them smell, and water them wth showers.
But you abuse itt wth intiseing sweets,
to make you seeme perfumed along the streets:
to make itt cover your infectednesse,
and bee a charme to lustfull wantonnesse.
I gave you feeling, that you might thereby
discerne my love, when you full soft did lye:
when could, or heate did come, or when desire,
for lawfull use of pleasure did require.
And that by feeling you might ponder well:
wt payne, and torture shalld bee found in hell.
And that by feeling hurts or sicknesse here:
you might consider, in wt case those were,
who wanted clothes: or were in payne, or griefe,
that you might helpe, or give them some releife.
But you delighted, that your cheefest sence
in fornication, giving great offence,
in whoredoms, and harlots filthy ~~[illegible]~~ lothsom sin:
all sensuall pleasures have you wallowed in.
My scornes you laught att, therefore now will I:
mocke you in all your griefe, and misery.
I gave you hands to worke in that degree,
such workes as in your severall calling bee
to helpe you wth, and others in distresse:
that for your labors, I your soules might blesse.
But you have ~~used your~~ hands, to wrong my Saynts
wth cruelty, not fearing for complaynts
to robb, deceive, beguile, and kill even those:
that were to weake for your inhumane blowes.
When you should helpe, your hands were willing bound:
the poore distrest att them noe comfort found.
Your hands were lame to workes of charity:
but found to take your rents of usury,
nimble to take a bribe, or secret fee;
and some felt would, though it came but privatly.
Now therefore lett your hands helpe if they can:
wth wch you scorned, to helpe the righteous man.
I gave you feet alsoe, to walke my wayes,
and goe about my service all your dayes:
to travell Countryes, and to visitt ~~[illegible]~~ places,
where to doe good, that by your weary paces
you might increase in wealthe, and see how I
have dealt my gifts to Countryes severally:
that you might walke unto my temple, where
you might give worshippe to my name wth feare
upon my Sabaths, as I did command:
and in the Saynts defence, you still might stand.
But you abused your feet wth wanton gates:
going to doe the things my Father hates.
Swift were your feet to the shedding humane blood:
but leaden heels, to doe wth things were good.
Slightly you went to weddings, feastings; and
yett to defend my cause, you would not stand.

The use of the tongue.
Silence
Abuse of speech.
Account for idle words.
The use of tast.
The abuse.
Gluttony.
Drunkennesse.
The use of smelling.
The abuse.
The use of feeling.
The abuse.
The use of hands.
The abuse.
The use of feete.
The abuse.

Unto

Unto my Temple scarcely could you goe,
and but for fashion sake: you used that too.
You could for pleasure take a journey: when
you could not walke, to doe for righteous men.
Now therefore if you would not longer stay:
try if your feet, can carry you away.
May I not only cause my Sun to shine
upon your heads, as well as upon myne:
in all these outward gifts, but inward too,
that you might know wt well, or ill you doe.
I gave you Reason in such excellence,
that well you know: wherein you gave offence,
and for your guide a righteous Law I made:
that in my statutes still your lives should trade.
You made account that you had will to choose
of good or bad, to take or to refuse.
You thought, that you were wise, and knew aright:
wt was the best things wherein to delight,
and wt did profitt you: yett would not heare,
that vanityes of vanityes they were.
For some chose wealth, some Beauty, some desire
of titles great, whereby they might aspire.
Some Pride, some Lust, some Envy, fell:
and some by Sloth neglected living well.
Some chose to worshippe fools, robbing mee:
and gave my honour to a rotten tree.
How many wayes besides have you abused
my gifts: wth Reason taught how to have used.
You differed much from beasts, in that you had
able discourse to chuse the good from bad.
You ruled my creatures, as your Reason willed:
and were wth faculties, and arts fulfilled.
You knew by reason, I ought to bee served:
for by my power you knew, you were preserved.
My gifts of Nature did not want in you:
and by your reason there might those you knew.
Yea many comforts did to you appeare:
wch have beene wanting to my children deare.
I made you rich, when some of mine I have
nothing but poverty even to there grave.
I made you sound, and strong in every joynt:
when lamenesse to myne often I did appoint.
Yett all my blessings could not once remove
your blockish mynds, nor touch your harts wth love.
You waxed fatt, and kicked, growing wild,
loving deceite, and now are you beguiled.
See, this you know is truth, wch here I tell:
wherefore I justly turne you into hell.
You have forgott mee, and you fixt your care:
when I did call you: therefore I'le not heare,
now you are in distresse, the case is soe:
therefore into damnation shall you goe.
You have received your sinfull pleasure gayne:
and now henceforth you shall have lasting payne.
Depart yea cursed, hence out of my sight:
goe dwell wth him in whom you tooke delight.

The use of reason.

After sentence Lamentation.

Wth that a noyse of many voyces hee
most like a sound of thunder groaning
sayd, woe, woe, woe, to us therefore
wee goe, wee goe, wee goe for evermore.
Woe to our pleasures, wch have us beguiled.
Woe to our pride against ye meeke, and myld.
Woe to our wicked harts wch did us drawe,
to treasons, thefts, oppressions from Gods Lawe.
Woe to our eyes wch lett in lusts desire.
Woe to our flesh that sett our soules one fire.
Woe to our soules that yeelded soe to sin:
for now that worme of conscience doth begin
our wretched bowells soe to terrifye,
that inward horror never more shall dye.
Oh Mountaynes huge and high will ye not fall,
to crush, and cover, and to hide us all
from the feirce wrath, who sitts upon the throne:
some hide us for now all hope is gone.
Wt shall wee doe? forward wee may not goe,
backward wee fall in never ending woe.
One either side the feinds have compassed us in,
wthin the worme of conscience gnawes for sin.
above the angry Judge doth sternely sitt,
and under us is that infernall pitt.
Wee die for ever! yett wee cannot cease
to bee alive, now farewell all our peace.
Oh that wee could but die (wch cannot bee)
for then should cease our endlesse misery.
Wt fools were wee to yeeld to Satans voyce,
refusing vertue while wee had the choyce.
Wt profitt have wee now of golden gayne
unlawfull gott, we now must fall in payne.
Nay more, to give us torment: see where they
that strove in tyme, and sought Gods will t'obey,
whom wee thought scorne of, yea, whom wee did hate,
are now worthy to participate

Forward.
Backward.
One either hand.
Wthin.
Above.
Under.

Our

our earthly seate: whom wee did oft oppresse,
whom wee thought doune by craft, and cruellnesse.
yett see they sitte like saintes in glory great,
and still are bould t'approache the judges seat.
Euen as the sparkes of fire they mount on hie:
while wee like stubble in the ashes lie.
This still augmentes our woe: to see them crave,
and wee, of all one nature and like state
to bee rejected. woe to us therefore,
for now all hope is gone for euermore.

Now finde wee to our payne, that same most true,
that God regardes not beauty, birth, nor hew,
wealth, honours, titles, places are all one
for none of these escapes damnation.

Oh that wee had beene wise in tyme of grace,
then had wee now not felt this wofull ~~[illegible]~~ case.
wee thought them fooles, but now itt doth appeare:
that they the wise, and wee the foolish were.

wee did forsake God, refusing pleasures vayne:
therefore doth he forsake our soules in payne.
woe to us therefore: of hee hides his face
and downe wee fall ~~in~~to that infernall place.

Satans speech

T'is just wth God, (quoth Satan) to forsake,
because in tyme you did not reckoning make
of his decree: but followed myne advise
in lust, wrath, envy, pride, slouth, avarice,
and in your belly cheare, therefore wth shame
Ile execute due vengeance in this flame.

Here is the drift of Satans malice.

Now looke wt thinges wee loathsome in your sight,
euen wth such like will I your soules affright.
I did but tempt you then, to make you fall:
that in my den I might torment you all.
Wellcome my saintes, my tenantes you shallbee
wthout a fine for euermore wth mee.
You shall haue tormentes plenty, Ile not spare:
and you shall tast not worse then of our fare.
You shall haue toades, and snakes, and venime beasts
in stead of dayntres att you drunken feasts.
You shall haue houling, roaring, shrikes, and cryes
in stead of all your wicked minstrellsies.
You shall haue many thinges, wth Ile descry
besides your inward worme, wth shall not die.
Oh, that I could haue gott all Adams brood:
then had been satisfied my longing mood.
But t'is not matter welcome to my Hell:
henceforth for euer you shall wth mee dwell.

This sayde: as butchers drive there flockes together
wth there fatt beastes: the ox, the Goate, and wether
unto the slaughterhouse, to cutt there throates:
euen so the feindes doe drive, and hale these Goates
wth forkes, and draggs, and chaynes, and firy brandes
they hauow themsome [illegible] and binde there handes
and feete together, not regarding moanes
of any one, nor teares, nor sighes, nor groanes
but wthout mercy on perforce they goe
wth him that leades them into lasting woe.

Of Hell.

A question where.

Now for the place of Hell where that should bee
there are but fewe opinions that agree
seing it's uncertaynt where itt doth reside
whether beneath, or one the Northerne side

The place of soules.

of all the earth: or in the sea, or skye,
or in the earth the damned soules doe lye.

The Mountaine Aetna in Sicilly.

And that the mouth thereof be Aetnaes flame
wth blowes ~~ex~~ sendes hott burning from the same
because from thence is often heard to rise
(as travilers affirme) such shrikes and cryes.
Whether (as some thinke) Satan still doth runn
about the earth to hide him from the sunn
(Because hee's calld, that prince of darknesse, and
that spirits wth in the ayre doth oft command.
Others affirme, thats there's not hell but this
the terror of illers wounded consciences.

Thus still the place is found of some, before
they can tell where it is: I say therefore,
I hould itt safest not to seeke the thinges,
whose knowledge to mans soule noe profitt bringes.

The autors opinion of hell.

Yett this I note, a Hell there ^is^ for sure:
and that the damned soules ^therein^ endure.
Our Saviour saith, that downward was that place:
wth wee conceiue, in the earthes Center was.
But at the end of all whether the Hell
shallbee upon the earth where now wee dwell
and that this world wth brimstone fire still burning
shallbee the place of weeping, gnashing, mourning.
Seeing all must bee consumed, or how t'shallbee,
those that will judge there, lett them judge for mee.
Yett this I thinke, the damned euery one,
shallbee excluded from Gods glorious throne
from fellowshipp of all the blessed Saynts
where noe regard shallbee of there complaynts.

Besides

Besides there tormentes, there outward burning
whose flash like waues constantly returning
shall reache: That worme of conscience
shall gnawe wthin, for all there foule offense
wth still shall shew them how there tyme was wasted
and wth unlawfull pleasures they haue tasted
and how negligent they were, and tooke not care
how after death there wretched soules should fare.

Agayne to thinke, that they shall neuer bee
released from that horrid misery
Nor hope that tyme will end there dismall fates
nor ease will follow there extreame estates
nor can they die but must perforce abide
perpetually, themselues they cannot hide
not flight can free them, whether should they flee
nor fayre entreaty helpes, wth bootes a fee.
nor gift can win them favour wth the feindes
nor can they there haue comfort of there freindes
nor bayle can saue them from that stinking place
nor can there writs release the wofull case.

A picture of the hellish torments.

what can bee sayd, by our intelligence
to bee affrightfull to the humane sence
shall there bee present. As the eye shall see
nothing but darknesse, or if light there bee

The Eye.

t'is but some brimstone flash; or furnace flame
and soules and bodies burning in that same
and feindes tormenting them wth flames and brandes
wth forkes and draggs, and chaynes wth in there handes.

The Hearing.

wt can they heare: but feell confused noyses
of feindes crying, and of shrikeing voyces
of men and women shaking wth despayre
whilst these tormentors curses them by there hayre
the roaring flames whose sparkling flashes hast
to burne the bodies, yett not substance wast.

The Smell.

wt can they smell: but sulpher, and the stinke
that issues from that deadly waters brinke
that burning lake whose smoke infectes the well
wth more then rotten deadly carrion smell.

The tast.

wt can they tast: but of that lake soe deepe
whose poyson into all there lymbes doth creepe.
And venome serpentes, adders, toades, an snakes
to please they pallat wth the melted cakes
of gould and siluer poured downe the throat
to satisfie there longing once soe hott.

The feeling.

And last wt can they feele: but inwardly
that worme of conscience wth can neuer die.
The boyling, flaming, fretching fire wthout
soe fierce as if t would scorch there bowells out
the forkes and hookes of feindes to peirce there skin
and teare those members they tooke pleasure in.

Like sin, like punishment.

Besides in justice shall proportion fitt
according to the fault men did committ
in manner, and in measure, and degree
and in the nature there rewards shallbee.
For Dives that rich Glutton drunke wth wine
shall suffer that extreame wth thirst and pine
And such as haue beene mighty to oppresse
shall haue like tormentes to there wickednesse:

The mighty in sin, the like tormentes.

but who hath least shallbee exempted from
all joye or hope of blisse in life to come.

Here doe wee leave the damned in there place
euer to dwell, and in that wretched case
by Christs one sentence there must they remaine
in death not dying euerlasting payne.
Noe end, noe ease, noe remedy is found
for those that in that burning lake is drowned.

Invocation.

Lord shield the soules of all that feare thy name
from comming nigh that firie tormenting flame
as sure thou wilt. Euen of thy grace soe good
preserue thy flocke, for whom that pretious blood
of thy deare sonn was shed; for wth intent
he left his Church his sacred testament,

Hee left his word to direct us the way to escape damnation.

whereby his will is manifested, and
whereby wee know his Loue doth steadfast stand.
By wch his will, wee may perceiue aright.
wt wayes to shun, and how to please his sight.
Grant therefore Lord, yt wee our soules may learne
all Satans envy rightly to discerne
that by obedient faith wee may accept
to bee of them elected children deare.
that when the tyme shall fully bee expired:
wch of thy chosen is soe much desired,
wee may bee found in Christ, by whom wee may
bee free from danger of the judgment day.

For though the elementall fire shall burne
the planets houses, and the Serpents that turne:
though all the cloudes bee foulded up and gone
like to a scroule: wch hath beene written one.
though th' ayres distemper breake out fiery flashes:

Hope shallbee sure in hir.

although the roaring Seas wth boysterous dashes
should drowne the earth: yea if the fire shall light
upon the world and blaze in all mens sight
(as once in Sodome) yett shall all the elect
not feare one jott: because that Architect,
wch made this frame: hath newly raysed that wall,
wch shall inclose his Saynts, and servantes all.
that new Jerusalem, new heauen, and earth,
where all shall dwell, that there are new by birth.
Nor shall Saints greiue to see there freindes and kin
left by the judge in tormentes for there sin:
because it is his will and glory too,
that moueth him by justice soe to doo.

VII figure.

The everlasting Sabbath.

The argument.

The great Jubile, the Lambes comfort, the Crownes of Martirs, Prophets, Princes, Pastors, Magistrates, Souldiers, Rich, Poore, Ould, Young, Married, Single, Converts comfort, the Stiles of our Saviour hee hath, a comparison of estates being suddenly exalted, the Angells song of wonder, and prayse to God, the Martirs song, the song of Patriarches, and Prophets, and all Saints without an end for evermore.

Upon the precedent figure

O sacred Lambe, wch on mount Sion dwelst
that first, and last, wch upon earth dost stand
Thou in thy workes for evermore excelst
that every soule may see thy powerfull hand.
Who may wthstand thy will that righteous Lawe
seeing all thy creatures of thee stands in awe.
All that thou madst for Man, and Man alsoe
comes to an end in tyme and vanisheth
yea even here the shorter tyme doth growe
and like a bubble mans attacht wth death.
How many thousands goes, ere the complayne,
and scarcely thinke of joyes, or lasting payne.
Soe shall itt bee wth many in that day,
when thou returnest wth thy Trumpett sound.
How few as thou comandst, shall watch, and pray.
and what a Million shall bee idle found.
Oh graunt us grace, all tymes to stand prepared,
that wth the faythfull wee may find reward.
Like those wise virgins, Lord, who had in store
oyle of the owne against the bridegroome came.
That when thou knockest, our soules may ope the dore:
that wee may supp in joy wth thee that Lambe.
Prepare our harts wth oyle of Fayth, and Love,
that by good workes our Lamps may shine above.
For thy names sake oh graunt us Lord that grace
whereby wee must possesse that glorious place
where wth thyne Angells, Saints, and Martyrs all
wee may renew songs in the Festivall.

The great Jubile or everlasting Sabbath.

Now want I words to tell the thousandth part
of that content wch every faythfull hart
shall bee pertaker of: my Muse is weake
and till shee dye, shee cannot fittly speake.
Yett some few comforts heere shee calls to mynd:
wch in her Saviours Lore shee hopes to find,
by wch the Lords elect may gather hope:
that then there joyes shall have a larger scope.
The sentence ended and the damned gone
all to the dungeon of oblivion.
The tempest ceast, the calme appeered indeed
the Harbor past, the best doth now succeed.
The yeares of thrall expird, theres freedome now:
the night is vanisht, and the Sunn doth show.
Sorrow hath cast her Sable mantle downe:
the Saynts now layes aside the mourning gowne.
ffor lo, hee calls them, and his excellence
forgives them all theire former negligence:
and though themselves unworthy they confesse,
hee cloathes them wth the robe of righteousnesse
Come, come, quoth hee, my blessed servants all:
now wee will keepe an endlesse festivall.
Now will wee banish cares that wont to rise:
and I will wipe the teares from all your eyes.
Come, now rejoyce, this wedding day will I
celebrate wth you everlastingly:
Henceforth all sorrow, cryes, and payne shall cease,
and you shall lead your tymelesse dayes in Peace.
Have not I sayd itt: I that first began
to create all things for the use of Man.
I that upheld them when they were created:
for that by mee all things were firmely stated
untill the tyme appoynted: wch you see,
that all things were dissolved by my decree.
I am Alpha, and Omega too:
that is as done, wch I intend to doe.
Come you that overcome, shall live wth in
this Citty, wch for you I did begin.
This Citty built on Sion: wch descends
from heavens hight, for now the ould ones ends,
and this is new Jerusalem: wherein
shall nothing dwell, that is defild wth sin.
This Citty built of pearles, and pretious stone
shall bee your home or habitation:
the Saynts, and Angells as your neighbours shall
dwell amongst you, and bee my servants all.
You that for mee esteemd not of your lives:
but left you children, riches, friends, and wives
to suffer Martyrdome, and were content
to tast of death, though you were innocent.
You overcame the world, the flesh, and friends,
(though by my power) for your untymely ends
receive this Crowne of happy victory:
and you shall raigne wth mee tryumphantly
in roabes of Innocence for white, and pure
you shall bee clad: yee all are blessed sure.
yee shall attend upon mee, where I goe:
and for my glory, shall your glory show.
Noe Tyrant now shall have the power to take
your lives away henceforth: since for my sake
you layd them downe, to witnesse truth for mee:
therefore for ever you noe death shall see.
You that were Prophets, unto whom I came:
that you might speake as in my sacred name
unto the Nations, and unto the Kings,
wch I commanded: though most fearfull things.
You have beene bould for mee, and therefore now
you shall my Counsayles (though most secret) know.
You have obeyd my [redacted] call: for your reward
behould the Crowne, I have for you prepared.
You sow by fayth my speciall kind respect:
wch still I bare to those, I did elect.
Now shall you see fulfilled, wch you foretould:
your eyes (being glorified) shall mee behould.
You that were sheppeards of my tender flocke:
wch by your prayers did of my gates unlocke.
You faythfull Pastors, paynefull teachers all
wch in your places ore my name did call,
whom I appoynted see to leade the way
by life and doctrine: that att judgment day
you might wth comfort say, lo, there are wee
wth those thou gavest, wch thy children bee.
You that converted many by my worde:
and fought thereby, as by a sharpe sword
to cut downe sin: Like starrs now shall you shine
amongst the Saynts, your light shall not decline.
You Emperours, Kings, and Princes of the lande,
wch well discharged the office in your lande
defending Faythe: suppressing wicked powers,
maynteyning Truthe. Soe, here these glorious towers
shall bee your Pallaces, in safety you
shall live for ever in my presence now.

(And

x Jerusalem.

The Crowne of Martyrdome.

The Martyrs fayth overcame thus.

Prophets rewarded.

The Prophets fayth did guide them thus.

The Pastors crowne.

The faythfull sheppeards that fed their flocks thus.

If any aske a question why I put the Priest before the Prince, I answere in heavenly things are preferred before earthly.

The Crowne of Princes.

Faythfull princes that rule thus.

Vertue crowned wth glory. God and man. The reward of vertue.

And seeing you haue ruled soe well wth men,
for euery talent heere Ile giue you ten:
and ten tymes as much honour as before
now shall you heere possesse for euermore.
Noe treasons rebells or inuading foes
shall haue the power to offer any blowes:
or to disturbe henceforth your scepters all,
and thrones shall stand: your glories shall not fall.

The crowne of Magistrates.

 You Magistrates, and rulers that vpright
dealt wth my people, as if in my sight
you alwayes stood: although you bore a sway,
yett vsing truth and iustice euery way.

Faythfull Magistrates yt doe thus.

You tooke not bribes to wrong the innocent:
but garded vertue from the violent.
You still were ready ~~[illegible]~~
~~[illegible]~~ our iustice on the fierce and dissolute.
You shall not loose your labour: for wth mee
in ioye, and state for euer you shallbee:
and for youre loue to vertue your reward
shallbee the crowne of ioye for you prepard.

The souldiers crowne.

 You Captaines, and you Souldiers whose defence
did guard my peoples right and innocence.

Faythfull captaines yt fight thus.

You fought my battalls and you did aduance
your standards against heathen arrogance.
Although you lost your liues, yett now you shall
bee conquerors, and see your enimies fall.
Because for mee your vallour you exprest
wth mee in honour euer shall you rest:
your courage Ile reward wth dignity,
a crowne of bayes, and endlesse victory.

The virtuous rich rewarded.

 You Rich ones whom my treasures I bestowed
in great aboundance: thankfully you showed
your selues right worthy, for ye did sustayne
such poore distrest, as liued in want and payne.
Your loue to such did shew your charity aliue,
when to giue almes wth plenty you did striue.

Faythfull Stewards of the blessing of wealth yt doe thus!

You lent mee that and Ile accept itt soe:
and Ile repay wth many blessings moe,
~~Although~~ but cold water giuen in my name:
noe man shall loose his labor for that same.
You were examples teaching others why
that earthly wealth should not their store betray:
your bountyes Ile reward, and you shall haue,
wth heauenly treasures you will aske or craue.

The crowne of Godly pouerty.

 You that were Poore, whom I did oft debarr
that great increase, wch others had (by farr)
you suffered hunger, thirst, and nakednesse,
and diuers wants, and many a sore distresse.

The faythfull poore will suffer thus.

Your yoake was heauy, and you oft had cause
to murmur, steale, and breake my sacred lawes:
yett you wth Patience wayted for my ayde
and in your wants you to my father prayde.
You trusted in his carefull Prouidence:
and you were fearefull still to giue offence.
You still in silence hidd your teares, and griefe:
and lookt in Mercy still to find releife.
Comfort you selues wch you did want before:
Ile now supply wth myne abounding store,
you shall haue plenty now in all good things:
and weare that glorious crowne wch Patience brings.
I did but try you there to make you fitt
to enioye the place, where now my Saynts shall sitt.

The crowne of good ould age.

 You that haue liued one earth for many a yeare
as by your antient hayres itt did appeare:
and by your good example sought to win

The faythfull aged will liue thus.

the younger sort of Men from hout of sin.
Your conuersation, and your counsayle graue
haue beene as instruments whereby to saue
many from foule offence. Therefore Ile giue
a crowne of glorious age: and you shall liue
in honourable heighte and happy state,
and of my rest you shall participate.

The crowne of good youth.

 You that in youth haue sought to learne my wayes,
and looke for good: but not for pleasant dayes.

The faythfull youth will liue thus.

Your dayes were louely, though your dayes were short
seeing from your pleasures you did tyme extort:
that you might listen to my precepts then,
wch would in age haue made you godly men.
I doe accept your offer, and I will
giue you that life, wch shall continue still:
your flourishing estate: and youth shall spring,
your crownes shall euermore bee flourishing.

The crowne of honest wedlocke.

 You that in wedlocke kept the knot vnbroke,
and haue continued faythfull in that yoake.

The married should liue thus.

You kept myne ordinance, and liued soe,
as those that feare my name: are bound to doe.
Therefore I hould you for my friends, wch shall
bee of my guests att this great festiuall:
and of my spouse, in whom I soe delight,
for you haue still beene pleasing in my sight.
Your crowne I haue prepard: and you shall dwell
wth mee in glorie: bid your cares farewell.

A crowne of Chastity.

 And you that are among my virgins trayne:
both those that borne chast, & doe soe remayne
by stedfast vowe, or are made chast by men,
or died in infancy as children.

(Seeing

Three sorts of single persons. God and man. New Jerusalem.

Seeing you defiled you haue valiantly
ouercome the flesh, and Satans policy,
the enticing world, whose flattering sweets beguiles
the soules of Mortalls by the alluring smiles
bought by my Power, and by my precious blood
yett Ile accept your actions all for good.

The chast borne.

For those that soe were borne, I haue rewards
of that wch else had their deuotion marrd.
And those whom loue to mee did make to vowe

Chast vowed continence.

a single life, and liued chast till now,
Ile recompence them. And the Eunuches too

Gelded men.

wch were compelled, and could not otherwise doe.
Seeing they had dyed: and for ye children young

Young children.

although they neuer had the vse of tongue:
yett hauing beene baptized wth my spirit,
my perfect rest, they surely shall inherit.

A conuert.

 And lastly you that left your sinfull wayes:
and did conuert not seeking fond delayes,
but feard my threatnings, whilst my words did call
in tyme of grace. Come now therefore you shall
bee sure of pardon: since you did beleiue,
and for your sins committed truly greiue.
Your sins are all remitted feare not shame:
for I haue therefore borne rebuke and blame.
Whether they of all estates I haue

It is to bee vnderstood yt women are included also: as when god called their name Adam, hee meant the woman and the man.

purchased some, whom I did meant to saue.
Yea out of heathen Infidells doe some
by Faith, vnto my free election come.
 Reioyce wth mee for euer, doe not feare:
for noe disturbance can approach vs here.

Apocalips. 22.

Noe cruell dogges, not nor Inchanters either,
whoremongers vile, nor murtherers come hether.
Heere's not Idolaters, nor lyers base:
nor vncleane things can enter in this place.
Here's none that takes a bribe, nor any such
be enuious att others good to grudge.
Here's not fatall darknesse to affright:
for this your day shall neuer turne to night.
Candle need not heere, Ile bee that Sunne:
wch shall enlighten all your horizon.
Ile bee your Temple and wth the Kings
of nations hands their sacrifices brings:
of honour, glory, prayse, and worshipp due
your songs of ioye wth them you shall renew.
I am that Light, that Lambe that once was slayne.
and I am life, who rose from death againe.
I did partake your flesh: and you my heart,
hereby you haue possession in this place.
Here is that tree of life whose healing leaues
the Nations for Illnes are receiues:
whose fruite is of twelue kinds, wch monthly giue
increase, whereof whosoeuer eates shall liue
for euermore: Death can noe more prevayle,
nor shall the curse the soule of Man assayle.
Here stands the glorious seat, that sacred throne
of Heauen, the Lords first seat, whence out

From vnder the seat.

from vnder wch that liuing fountayne flowes
throughout the streets, wch cleare as Crystall showes.
Those walles are precious stones, whose sculptures rare
excells all your precious stones that are.
Here all the Gates are Pearles, in wch attends
Angells for porters to Bridegroome friends
in number twelue (for there's see many gates)
wch Angells keepe and those my [illegible] gates.
Vpon wch gates engrauen you shall see,
the Names of Iacobs Tribes whole family.
The streets and floores are beaten burnisht goulde
more Crystalline then Crystall to beholde.
The walls are founded, burnisht, and beset
wth diuers Iewells, stones both fayre and neate.

Ap: 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

The Iasper, Saphire, Chalcedonie and
the Emeralld, an Sardonix doth stand
the Sardius, and the Crysolite, and there
the Berill, and the Topaz doth appeare
the Chrysoprase shineth in the wall
the Iacinth, and the Amethist wthall
whose vertue is wonderfull, and breeds delight
besides there riches, and there glory bright.
Vnder wch wall doth twelue foundations lye
in wch those names of great antiquity
of all the Lambs Apostles (who were sent
to preach to men, and warne them to repent)
are fayre inscribed: these shall you enioy:
and liue wth mee not subiect to annoy.
Nor shall you feare disease, or infecting
for your Sun wth healthfull beames reflecting
dispells all foggy mists, that vnwholesome ayre
may breath vpon you in this place soe fayre.

Pleasure and payne is apprehended by sense.

 And whereas here is entertaynd by Sense:
here you shall haue itt in such excellence,
whilst you liued one earth, your Senses dull
could not contemplate soe great and wonderfull

Our eyes dymm.

this Peace, and Glory as your eyes did see
but some small sparke, of shining Maiesty.

(And

Loue abideth euer.

God and man

The estate of all sinners.

And you were daunted, when your harts heard tell,
wch they were heere: you vnderstood not well.
And for your tast that might bee ouercloyd.
Your smelling also oftentymes was noysd.
Your Sences of feeling also sung wth payne:
but now flee here your strength to entertayne,
that full fruition of delight in thinges
wch to the hart of Man true comfort bringes:
and that for euer, yea and euermore
you shall pertake wth glory in in store
layd vp for you. Seeing fayth did guide you hither,
now hope is vanisht: these are gone together.
But Loue is still increast, and shall not dye.
seeing wee are heere vnited perfectly.
All vertues were vnperfect, for that you
in former dayes could neither doe, nor know
thinges as you ought: but now bee glad, I say,
your imperfections all are done away.
Now know you mee, as I haue alwayes knowne:
you whom I haue elected for my owne.
Now face to face your eyes shall see the glory
of God that founded the vniuersall story:
and of that word, that precious sacrifice,
that way, that truth, that life, that only wise.
Now you behould that prophet, king, and Priest.
that womans seed, that gift of God the highest.
That Iacobs starre, that Syons wealth, that Lord.
That Israells Captayne, yea that liuing word.
That Meane, and Meanes of Loue, that Aduocate.
That light, wch doth all darknesse extinguate
That Shiloh, that Messiah, that Iesus.
That true Emmanuell euen God wth vs
That liuing Manna, that Eternall Sonn
of Elohim, that euerliuing one.
That elder brother, that same champion braue,
who ouercame Sin, Satan, and the Graue.
That Iudge of all men, and that heire of Heauen.
That One to whom all power is freely giuen.
That Auncient of dayes, who once did stand,
and held the seauen starres in his right hand.
That wonderfull, that holy, and that Groome,
to whom my constant Bride did alwayes come.
That promisd seed of faythfull Abraham.
That louing Sheepheard, and that patient Lambe.
That vine, that Doue, that welbeloued Sonn.
That thrusted head, that precious corner stone.
That All in All, that purging fyring flame
That Christ, that Sauiour, Perfect God and man.

Our eares are dull.
Our hartes stupid.
Tast and smell vnperfect.

when fayth and hope ceaseth, yet Loue groweth and increaseth.

This is to shew, yt it is euen that very he who was alwayes intended to be the Sauiour of the world.

The faythfull soule alwayes seekes Christ in distresse.

Note.

Heere haue wee seene the Church in distresse:
and after all her troubles brought to rest,
where euermore in ioye shee shall remayne
wch makes amendes for all her former payne:
(although shee did beleeue, and hope indeed)
yett now her entertaynment doth exceed
her expectation. Like some wretched soule
imprisoned long, whose heart wth griefe did howle
in chaynes, and dungeon; whereat his vitall breath
was iust wth stinke being almost starued to death.
Expecting hourely nothing but losse,
the man come in that shall his deathes-man bee,
and that for treason, or some haynous crime:
wherein hee hath offended many a tyme.
Yett instantly the King comes to ye Iayle,
and looseth this same varlett wthout a bayle:
and washes him, himselfe, and takes him home,
and leads him to his cheifest lodging roome:
and puts vpon his backe a Robe of Gould
besett wth pearles most glorious to behould,
forgiues his crime: and soe proclaymes a feast,
setts him att table as a worthy guest:
and more then this hee makes him a heire
wth his owne Sonn of all his kingdomes fayre.
Alas thinke I see, how ouerioyd, and rapt
wth sudden pleasure, is hee that escapt.
His tongue's too little to expresse the prayse
of that great King, that his estate did rayse.
His hart admires, how that great Prince could loue
him, that by treason did his greatnesse moue
rather to vengeance: then to pardon soe
by clemency to lett such traytors goe.
But more to see himselfe aduanct soe hye,
that for conspiring hath deserued to dye.
Doe not the Courtiers wonder att this thing
to see the Mercy of their Lord and King:
and prayse him for itt, soe not all his land
fill wth admiring, when they vnderstand.
But most his freinds how can they chuse but sing
wth him the songs of prayse of their great King.
Soe God hath donn for Man: Soe is his Loue.
Soe Man offended: Soe did Mercy moue.
Soe Mans aduanct to dignity, and Glory.
Soe heere concludes this wonderfull story.

Militant.
Triumphant

Simile

when wee were yett his enimies.

The Angells.

The Iewes.

All the faythfull Gentiles.

(Now

The wonderfull act of Mans redemption.

God and man.

Song of the blessed.

Now hath angels, and helpe to sing the songs
wch to the Angells and the Saynts belonges.

The Song of Angells.

1 Immediatly the Angells all begun
to sing a loud wth sweet melodious sound
O prayse, o prayse, o prayse, the holiest One
throughout heauens Court lett all his prayse resound.
2 Thou Lord art holy, holy, holy still
in will, in word, and in their actions all.
Our seruice shall thy pleasure aye fulfill
thy heauenly powers obey thy heauenly call.
3 O Alpha, thou art first of all indeed,
and for thy pleasure euery thing was set
was made: and from thy power did all proceed,
and none Omega is but only thee.
4 Wee must desire but to pry into
thy secret councells: yett wee could not find
wt thou intendedst, all that wee could doe
was but to follow thy reuealed mynd.
5 But now wee wonder att their excellence
that did vnite the Godhead vnto Man
to beare the crosse for sinfull Mans offence
and yett thy Maiesty did not suffer stayne.
6 Soe truth was not forsaken in thy sight
but loue to Man appeared mightyly
in all these passages, thou wast vpright:
for Man did sin, and Man did therefore dye
7 Thy Lambe hath payd the debt, wch Man did owe:
and though hee selfe sinlesse, hee was guilty made.
By his humility the sweet for loue
that in Mans stead hee hath thy Iustice payd
8 For Man was wholly wthout righteousnesse
but Christ was perfect wthout any sin
O happy change for Man that did transgresse
seeing for his guilt hee did forgiuenesse winn.
9 Wch loue was that beyond all admiration
that moued our holiest Lord to worke this thinge
for sinfull Man: and that by imputation
the ransome was that this to passe did bringe.
10 For since soule att was Man condemned to dye
therefore did Christ his Manhood sacrifice
itt selfe vpon his Godhead: and thereby
is Man made pleasing in thy all seeing eyes.
11 And by these meanes doth Mortalls come t'attayne
the righteousnesse of Christ for sins pollution
by this same ransome Man shall surely raigne
wch wee admyre, now seeing the execution.
12 For Man by fayth beleeues and doth confesse
himselfe vnworthy of this kindnesse showne
seeing by his sin, and Iustice righteousnesse
doome to damnation hath his soule been throwne.
13 But God our God of perfect peace, and loue,
of his free Grace wthout desert att all
hath blessed Man wth Saluation from aboue
and changed the sentence due to Adams fall.
14 How great that loue is! wee cannot expresse
to Man, more then to Angells that rebelled,
who sind but once (in thought) wch seemes the lesse
yett they for euer were from heauen expelled.
15 But Man hath thousand thousand tymes offended
in haynous sort against that holy one
yett hee (att worst) in Mercy condiscended
to pardon Man, and slay his only Sonn.
16 Wt can wee but admyre thy Maiestie,
thy wisdome, prouidence, and humble mynd
who art soe glorious high in dignity;
yett stoupt wth pitty to poore Adams kind.
17 Wee prayse thy name o Lord for euermore.
wee magnifie thy word aboue all things.
wee wish not cease to laud thy Mercyes store
for thou art high in prayse o King of Kings.
18 Thou art that holy, holy, holy Lord
thou art that very essence of vs all.
O lett our harts and tongues wth one accord
sing songs in prayse of this great festiuall.
19 Nor will wee cease extending prayse
of that great Bridegroome, and his spouse soe deare
seeing hee vouchsafes then loue estate to prayse
wth him to liue in shining light most cleare.
20 Reioyce thou heauenly Bride: thy Lambe, thy loue
thy head, thy husband liues wth thee in peace
lift vp thy voyce, thou faythfull and approue
those pleasures, now thy comforts shall not cease.

Hallelujah

The Song of the Patriarks and Prophets.

1 Streight hath the Angells ceased thus to sing
but Patriarkes, and Prophets all began
me thinks like to prayse their Lord and King
their Elohim their Sauiour God and Man.

(Saying

Lett all prayse him.

The Angells obey him.

God first and last.

The Angells knew not all things.

The vnion of God and man admired.

Man sinned, man died.

Christ became sin for man.

Christ is righteousnesse.

Gods loue admired.

Christ both the priest and the sacrifice.

Christ the ransome.

Fayth and repentance.

Man saued by Grace.

God loued the world more then Angells.

Admiration.

Admiration.

Prayse.

The wedding song.

Prayse not ceasing.

Invitation to ioye.

2 Sing come ould Adam now our cares are past
wch Adam hath redeemed us from distresse
in wch wee were by thyne offence once cast
our fall procures our greater happinesse
3 Come Abraham thou faythfull father ould
whose children wee are (though not by thy blood)
yet for beleeving wth our God wee would
reioyce wth us the promise is made good.
4 Come, come thou Jessean sheepheard tune thy strings,
wch hath for long beene silent: strayne thy voyce
thou needest not now to swords, nor bowes, nor slings
thy Sonn thy Saviour bids thy heart reioyce.
5 Come all you prophets, whom that Spirit inspird
to speake: wch God intended to declare
unto the world, your zeale hath beene admird.
the things you prophecied performed are.
6 Come all you remnant of ould Jacobs seed,
sing out wth ioye your Hebrew songs of prayse
from Babilon you are for ever freed
Jerusalem is built for endlesse dayes
7 Come all you sealed thousands of the Saynts
of every tribe; attend and helpe to singe
there is not place for morning and complaynt
but sacrifice of prayse to our great King
8 Oh happy wee that have beleeved the word
which only hee that did vouchsafe us grace
the Mercies are to bee admired above
that for beleeving brought us to this place.

Hallelujah.

The Martirs song.

1 Come Abell come thou ledst that rancke that dyed — *Abell the first.*
by Satans mallice, and thy brothers hand
thy blood for vengeance was the first that cryed
wee followed thee by numbers in each land.
2 Come all you prophets, wch were put to death: — *The Prophet Esay and others.*
and many worthy souldiers of the Lord
hee for whose sake you suffered, gives you breath:
and now rewards you dying for his word.
3 Yea children three that rather then adore — *Martyrs in will obey.*
a guilded Image, would endure the flame.
and Daniell come sing wth us before
him that coold fire, and made the Lions tame.
4 Come all you Innocents whom Herod slew, — *Martyrs indeed obey.*
you mothers hearts are dryed, your wounds are cured
your teares are ceast; then lett your songs bee new
in prayse of him for whom you death endured.
5 wee though wee thought our dayes were quickly donn. — *Christ did equall himselfe to them that were Martirs.*
did not our Lord tread in the selfe same path
although hee were that One and Only Sonn
of God most high: hee likewise suffered death.
6 Come all that ever since have for the Truth — *Martyrs both in will and deed.*
yeelded your bodies to the Sword and Fyre
some in your age, some in your strength and youth
reioyce and sing, now shall you have your hyre.
7 O prayse, o prayse the Lord for whose deare sake
wee suffered soe, since hee alone prepared
our harts and did from us those torments take
and shewed that still hee did our soules regard.
8 And lett all these that to the Church belongs
sing to his Glory wth melodious ~~sing~~ sound
~~[illegible]~~
In signe of worshipp wth such famous songs
as fitts his prayse who did their foes confound.
9 Always renewing voyces raysing them
wth sacred theames, and Hallelujahs sweet.
Such songs as doth become Jerusalem
and lett all voyces in full concord meet.

Hallelujah.

The twelue Hymns.

~~[illegible]~~

\+ ~~[illegible] ... but this I say that if they should ... then these things following shall ... [illegible]~~

1 Canto.

1 O prayse the Lord lett us all reioyce
and wth a new song rayse a cheerfull voyce — *Thanks for deliverance from thrall.*
For hee, For hee, For hee
hath freed us out of thrall
and from afflictions ~~trouble~~ hath brought us all.
2 while in the earth wee wandred too and fro
in greife and torment many cares and woe
yett hee, yett hee, yett hee,
did comfort our distresse
and now hath brought us forth to happinesse.

Now

3 Now David need not flee from furious Saule
nor feare Elyah Jezebell att all
For hee, for hee, for hee,
whose cause they had in hand
hath made them overcome the tyrant band.
4 Even all that have in tymes past suffered wrong
to sing his prayse doth now to them belong.
For hee, for hee, for hee
who saw their greife and payne
hath given them ioye, wch ever shall remayne.

Hallelujah.

2 Canto.

1 O prayse the Lord yea Gentiles every one — *Thanks for election by grace.*
for you are there by free election
For hee, for hee, for hee
wee for their grievous sin
rejected the Jewes, did graft you in.
2 Christ hath you that did beleeve his word — *Fayth that continues to ye end, is sure of a reward.*
because to you hee did that fayth afford
Giving you, giving you, giving you
did to the end persever
now are you sure wth Christ to raigne for ever.
3 Yea happy, happy, hundred tymes are you — *A most happy thing to die for the truth.*
wch for the truth have suffered slaughter too
for you, for you, for you,
shall find not labor lost
although for steadfast fayth your lives you lost.
4 For hee that first gave sense and Sence to those — *Though burnt to ashes: yett all ye Martyrs have their owne bodies, but glorified.*
that for the word of God their lives did lose
Even hee, even hee, even hee,
hath rays'd them whole and sound
wee spott nor scarre is in the bodies found.

Hallelujah

3 Canto.

1 O sound the trumpett now this holy day
lett us solemnize tyme for there wee may
For now, for now, for now
the Lord hath brought itt best
that in his presence wee should bee att rest.
2 wee had a Sabath once to bring to mynd — *The Sabboath doth represent Gods rest after the Creation, and our rest in our glorification.*
his rest, and also this wch there wee find
therefore, therefore, therefore
wee will not cease to prayse
our God, wch one that day his Sonn did rayse.
3 wee could not keepe that Sabath in his sight
yett our desires hee did accept for right.
But now, but now, but now
our letts are taken away
and wee will celebrate this Sabath day.
4 Our Jubile for ever is begun
wee shall not more into such bondage runn
For now, for now, for now
our ransome fully payd
and in his righteous robes are wee arrayd.

Hallelujah.

4 Canto.

1 wee wonted were to offer sacrifice — *Of sacrifice.*
and that sometymes was pleasing in his eyes
untill, untill, untill.
hee sent his only Sonn
wch suffered death for us, wee were undon.
2 This sacrifice fulfills all our defect
and causd his father us soe much respect
And now, and now, and now
our sacrifice of prayse
shall sound unto his glory all our dayes.
3 Our sacrifices past were shaddows right
of him that was well pleasing in Gods sight
For when, for when, for when
the substance forth was sent
our sacrifice turned to a Sacrament.
4 This was that God then shaddowed in the Law
wch hee fulfilld in every poynt, wee saw
And then, and then, and then
our priest wch by us stands — *Hee is entred into ye holie of holies*
entred that holiest place not made wth hands.

Hallelujah

5 Canto

1 wee heard his word not wth that reverence — *Of hearing and knowledge.*
wch was most fitt: nor shewd obedience.
But heere, but heere, but heere
wee will our duty shew
and att his blessed name our knees shall bow.

Our

2 Our sinfull Nature loaded for our sence
and made us dull in our intelligence
To know, to know, to know
the Lord in all his worke
and wh we knew, wee could not sound itt forth.

The knowledge of God brings eternall life.

3 All worldly knowledge is but vanity
compared wth this wonderouse mistery
Because, because, because
the world is transitory:
but knowing God doth bring eternall glory.

4 And now wee know him even as wee are knowne
for hee is ours, and wee are still his owne
Sing prayse, sing prayse, sing prayse
to Christ that Lamb therefore.
Oh lett his name bee praysed evermore.

wee know him as hee knew us.

Hallelujah

6 Canto.

1 O prayse the Lord of Majesty and might
wth hath in Mercy sett released our sight
That wee, that wee, that wee
wth these same eyes discerne
those secrets wth one earth wee could not learne.

Of seeing God.

2 Your eyes were dimme wth griefe, and could not see
the splendor of that glorious Majesty
But now, but now, but now
even wth these eyes of ours
wee can behould that throne, wth all those powers.

Not wth other eyes but wth these eyes.

3 One earth wee sawe nothing but sorrowes griefe:
except by faith wee had not found releife.
Yett feare, yett feare, yett feare
did sometimes overthrow;
or our presumption made to great a show.

The eye of faith.

4 The glory shone in every worke of thyne
but not the thousandth part so christalline
As now, as now, as now
wee wth our eyes behould:
nor can a mortall man the same unfould.

Noe man can see God and live.

Hallelujah

7 Canto.

1 O prayse the Lord whose presence dwelleth here
lett us for ever sing wth pleasant cheare
In prayse, in prayse, in prayse
of this great God of ours
whose comfort is upheld by the heavenly powers.

For joye soe perfect.

2 One earth our musicke oft was interrupted
our chiefest joyes were wth some feares corrupted
Because, because, because
our instruments were base
and wee ourselves oft tymes in mournefull case.

3 Noe joy had wee wthout some sorrow mixt
nor any comforts, but some crosse betwixt
But now, but now, but now
wee prayse our God therefore
wee bidd farewell the crosse for evermore.

4 Our throats are hoarse, our voyces harsh in sound
in floods of teares our songs were often drowned
And then, and then, and then
wee were wth mourning clad:
but now the heavenly comfort makes us glad.

Hallelujah.

8 Canto.

1 O prayse, o prayse, and blesse that holy name
whose workes are full of wonder, power, and fame
For hee, for hee, for hee
doth feed us wth delight
and heavenly food wee tast even in his sight

For feeding.

2 One earth oft tymes wee tate the bread of care,
and sometymes fasted and had slender fare
But now, but now, but now
our mouthes doe tast that food:
wth for our sakes became our flesh and blood

3 Sometymes in earth wee wanted to supply
our Nature wth, but in the streets did lye
But now, but now, but now
wee prayse our God therefore
hee satisfies us wth abundant store.

4 wee had sometymes enough yet had not power
to use itt right our stomake oft did lower
Alas, alas, alas
by sicknesse oft oppresst:
but now wee prayse his name in health wee rest.

Hallelujah

9 Canto.

1 O glorious God wee prayse thee ever still
for thus wee know, thy pleasure wee fulfill
O lett, o lett, o lett
thy servants never cease
to prayse thy blessed name, O Prince of peace.

2 In earth by faith our soules layd hould on thee
and through our hope, wee anchord on that sea
But now, but now, but now
Our faith, and hope are past:
and wee enjoy our loves desire att last.

Though faith and hope vanish, yet doth love abide ever.

3 Our faith was often troubled sore wth doubt
and by despaire our hope oft fainted out
But love, but love, but love
wth then in us begun
did make us wth delight through troubles runn.

4 wth wee beleived wee see is come to passe:
and wt wee hoped for, wee have by thy grace
Those two, those two, those two
have wrought theire parts before,
but love remaynes still more perfect evermore.

Hallelujah

10 Canto.

1 Thy love O Lord did first our soules elect
and to our persons hadst not by respect
But for, but for, but for
thy tender Mercyes sake
on sonn of Adams seed did pitty take.

Thankes for election.

2 Yett many of us wth are hither brought
upon the earth were most unworthy thought
When those, when those, when those
the world esteemed for the
are now rejected everlastingly.

The world regards not the hart but the outside.

3 The many made of beautyes purest mould
and rich in lands, and goods, and purest gould
Yet they, yet they, yet they
were cast out of thy sight:
and poore ones gathered lying in the streete.

The poore elected.

4 For wee thou doth not judge wth mortall eyes:
nor in Mens feature is it thy fancy lyes
But where, but where, but where
thou findst the hart aright
to give Obedience to thy Majestie.

God seeth not as man seeth.

Hallelujah

11 Canto

1 wee prayse thy name who made us Adams seed:
and in the state of Christians indeed.
For thou, for thou, for thou
if itt had pleased thee:
might have created us in beasts degree.

Thankes for creating us men.

2 For in thy hand wee were as potters clay
that thou mightst shape our bodies any way:
Yett hast, yett hast, yett hast
us beene of Adams shape:
created by thy power to this good happe.

God might have made us beasts.

3 Being made like men, wee might much worse have beene
then beasts; if thou in love hadst not foreseene
And called, and called, and calls
us by thy word and grace
by wth our steps hath brought us to this place.

For our calling especially.

4 Thou mightst have called, and yett wee not obeyd:
had not thy Mercy to our soules conveyd
That faith, that faith, that faith
and perfect love wth all
wee had beene Infidells, though thou didst call.

Hallelujah

12 Canto.

1 Then seeing wee to this estate attayne
by thy deare love in peace wth thee to raigne
wee prayse, wee prayse, wee prayse
wth all the host of heaven
thy Sacred name for all thy Mercyes given.

For his Love.

2 O Angells, Cherubs, Seraphins, and Powers
come joyne your voyces to this song of ours
And sing, and sing, and sing
this song ~~continually~~
All glory to the sacred Trinity

3 wth was before all tyme, and now doth live:
and shall remayne for ever, wee will give
All prayse, all prayse, all prayse
and worship unto thee
for thou art worthy of all dignitye.

O never

4
O never, never, never will wee cease.
but sing in prayse of our great Prince of Peace.
And when, and when, and when
our tongues have sung this strayne:
then will wee all repeate our song againe.

Amen Halleluiah Amen
Amen.

Heere is an end, without an end.

The Authors Conclusion.

How should I frame my weake unworthy quill
Lord to sing thy Sacred prayses still
For all, for all
thy Mercyes granted mee
vouchsafing that my Muse thy wish to see.

How great desire had I to sing this song
in prayse of thee to whom doth prayse belong
For all, for all
thy Mercyes granting mee
that such desire, and gave abilitye.

what can I give thee, thou dost not possesse?
what givest thou mee, that's not thyne neverthelesse
then all, then all
both gifts and prayse therefore
bee dedicated to thee evermore.

Take thou my heart, the best of all my treasure
and lett mee crave, that itt may bee thy pleasure
that all, that all
my labours may but find
acceptance with thy Saynts of humble mynd.

That such as knowe itt may some lesson learne
whereby they may thy wonderous love discerne
with all, with all
they may avoyd the sleights
wherewith the Tempter troubles Mortall wights.

Thyne Angells sing thy prayse continually
in admyration of thy Majesty
seeing all, seeing all
thy Wisdom's manifest
in bringing Man to everlasting rest.

The holy soules of all whose blood was shed
and by the Tyrants hands were Martyred
For all, for all
thy comforts shed one them
sings forth thy prayses in Jerusalem

The soules of all the Prophetts which foretould
the Lords appearing: and the Fathers ould
For all, for all
thy famous wonders past
shall sing theyre Anthems whilst the heavens shall last

The Saynts even all whom thou didst purchase then
from Satans slavery amongst the sonnes of men
For all, for all
thy graces freely given
shall prayse thy name for evermore in heaven

Amongst these quyres lett mee beare a parte
though most unworthy by myne owne deserte
For all, for all
my sins there keepe mee downe
so that I cannot sing thy hygh renowne.

But when I shall have layd aside this clay
with pressed downe my Muse so many a day
then all, then all
my troubles shall bee fled
and then I hope to rest with Christ my head

with that I may by Faith bee sure of this
increase itt Lord, and graunt mee steadfastnesse
in all, in all
estates, that still in thee
and thy sweet Mercyes my comforts may bee.

Yett still my soule bee myndfull of thy love
whose influence I did so oft approve
For all, for all.
my strength was from thyne ayde
els from thy Sacred will my Muse had strayd.

Accept my poore endeavour in this same
even for his sake who tooke one him the blame
Of all, of all
mans sin, in whom thou art
well pleased with thy repentant faythfull hart.

Perseverance

heale

Preserve thy Church in all the world dispersed
our King and Queene and realme in peace and rest.
And call, and call
thy Saynts which sleepe to come
unto thy kingdomes ever ioyfull home Amen.

The Authors resolution.

I know, if Satan can devise to catch mee
his Causelesse diligence, will ever watch mee
to make mee Proud, forgetting myne estate
and by Ingratitude t'incurr Gods hate.
I know hee'l stirr up some to envy this
and to detract from what the worke ore is.
Some hee'l incense with wrathfullnesse t'oppose
my silly Muse, that shee her fame may lose.
Or hee'l inspire my soule with Covetousnes
that the more I have, more would I still possesse.
If fitt occasion come, hee'l thrust mee on
to sin in Lust, or Fornication.
yea and to Glutt, and drinke hee'l urge me so
that surfett may soone cause my overthrow
And when I'me full, with slouth hee seeke to stay
all good endeavours: whilst tyme slipps away.
to this intent, hee may my soule accuse
and tell mee, that I did these rules not use
with I for others penned: though I aware
of all his sleights, yett shund I not his snare.
And that the world may poynt mee out by name
saying hee writt well, but did his life not frame
to what was vertuous, that same fellow did
describe the Craft of Satan, how hee did
his deadly Baytes, and yet, O see! how vayne
his life and conversation doth remayne
like many more who makes a goodly show
of Piety, when they are nothing so.
Hee thus I know will Satan seeke to finde
some tricke or other, how my soule to blinde
because I've showne so much his Pollicy
to his disgrace: nor doe I looke that I
shall scottfree passe, but in my path hee'l lay
his traynes to catch, and worke my soules decay
But what of that? if God will mee assist
to shun grosse sinnes, to which hee'm intist.
Ile watch, Ile pray: and use such diligence
that God may keepe mee from the Great Offence,
and from presumeing that I've licence to itt
and from dispayring: if I chance to doe itt.
Sith though my weaknes seeke to yeeld to sin
my quick repentant hart shall pardon win.
For while I live I'me sure the world will drawe
my soule to vice, my flesh will scarce have awe
of Gods pure presence: Oft I shall forgett
and walke that broad path towards Satans nett.
But God I hope, will (for his Mercies sake
in Jesus Christ) my silly soule so take
and strengthen mee: forgiveing myne offence,
and graunt mee Peace, when hee shall call mee hence
that with all Saynts, before, and yett to come
(I meane from Adam, till the day of Doome)
I shall reioyce in Love, and freely sing
the prayse of God and Man, my glorious King. Amen

This is Satans cheife drift if hee can gett any hole in a mans coate, which is a preacher, or an earnest zealous Christian, then hee scandalize him in all his other actions, and cause the Enimies of the Lord to Blaspheme. therefore such a one is in more danger then a thousand others.

Heareth hipocrisie doth begett more slaunders to the Church then any thinge else.

Noe man is without his fault.

Psal: 19.

Armour against detraction.

I know what Satan can devise to bringe
against this Sacred theame (which heere I singe

(to beate

Armour against detraction

to beate itt downe: because itt spreads his fame
and doth extoll Gods ever glorious Name)
I'me sure hell sent in stirring winde and storme
to persecute my Muse, for heavenly borne
with flapping, quipping, and repulsing taunts
which usually amongst the unhallowed haunts.
But wt of that: let him and them not spare
to answer such my Muse will take noe care.
Shee hath a Charme from heaven shee hopes will serve
to keep her ~~[illegible]~~ safe, least shee from truth should swarve)
Humility: which though but poore in show
in raggs, and stooping, quiet, sitting low
Content att home, yett shall more safely thrive
then some that build their turrets in the wind.
When Oakes, and Pynetrees, are turnd up and dyes
the shrubbs, and herbs still growes and multiplies.
When Clouds unwatered tosse and toyle in vayne
the loaden one goes slowly full of rayne.
When lofty hills are barren, parched with heate
the moyst low valleys yeelds both grasse and wheate.
These and the like doth yeeld defence so strong
that saves my Muses poore, and paynefull song
from all the darts of Envy, thrown by such
as att her taske in any wise shall grutch.

R: C:

O Man thou art tost, like to a Tennis Ball
Betwixt that very best, and the worst of all
Still tempted by the ffiend, to cause thee fall
While God in love to save thee, doth thee call
Thus hath Man beene, and is, and ever shall
On either hand invirond with a wall
That terrour oft his Senses doth appall
ffrom his fflesh hee finds a Civill Braull
yett Man, revive thy Spirits Animall
And leane to ffayth, whose Comfort is not small
That hee who tasted vinegar and Gall
will bring thy Soule, to Comfort eternall.

Finis

Finished · 1629 · July · 29 ·

A table of the chiefe heads of this booke.

Attributes and persons described. fol: 1·a·
Satans properties. fol: 3·b·
Tyme treated. fol: 4·a·
Elements situated. fol. 4·b·
Natures Law. fol: 5·b·
Man treated. fol: 6·b·
Grace entertayned. fol: 9·a·
Heaven vertues described. fol: 10·a·
Man expelling falls from itt. fol: 12·a·
1 Counsell in Heaven for his restauration } fol: 12·b·
pause — Noahs flood. fol: 15·a·
Babell built. fol: 15·b·
Abraham called. fol: 16·a·
Gentiles history. fol: 17·a·
Sodom. fol: 18·a·
Isaack. fol: 18·b·
pa: — Pharao. fol: 19·b·
Adam. fol: 20·a·
Passover. fol: 21·a
2. Counsell in Heaven about the Law } fol: 21·a·
The Law divulged. fol: 22·a·
pa — The prophets hope.
Brazen Serpent. fol: 23·b·
David, Solomon, Esaias. fol: 23·b·24·a·
Ezekiell and others prophesie of Christ } fol: 24·b·
pa: — The Jewes deluded. fol: 25·b·
Sending forth Christ. fol: 26·a·
Three wisemen. fol: 29·b·
Innocents murdered. fol: 30·b·
pa: — Christ disputing. fol: 31·a·
John Baptizing. fol: 31·b·
witnesse of Christ. fol: 33·a
water changed. fol: 33·b·
Christ in the Temple. fol: 34·a·
Nicodemus. fol: 34·a·
The woman of Samaria. fol: 34·b·
Peter fishing. fol: 35·b·
Tenne Lepers. fol: 35·b·
The Tempest. fol: 35·b·
Gergesens. fol: 36·a·
Palsey man. fol: 36·b·
Mathew called. fol: 36·b·
Jayrus daughter. fol: 36·b·

A table.

Bloody issue. fol: 36·b·
Bethesda. fol: 37·a·
Fames trumpet and detraction. fol: 37·b·
Satans complaynt. fol: 38·a· 6· pause
Pater noster. fol: 39·a·
Eight Beatitudes. fol: 39·a·
Simon the Pharisee. fol: 40·a
Mary Magdalen. fol: 40·a
The Miracle of Bread. fol: 40 a·and·b·
Christs Transfiguration. fol: 40·b·
Of Miracles generally. fol: 40·b·
Lazarus raysed. fol: 41·a·
Priests envy. fol: 41·b
Christ weeping over Jerusalem. fol: 41·b·
Herodes. fol: 42·b·
Passover. fol: 43·b·
washeth feet. fol: 44·b·
In the Garden. fol: 45·a·
Accused. fol: 46·a·
Judas. fol: 47·a·
Christ crucified. fol: 47·a·
Nature amazed. fol: 47·b·
Christ buried. fol: 50·a
Decension. fol: 50·a·
Resurrection. fol: 51·a· 7· pa:
Apparition. fol: 52·a·
Assention. fol: 53·b·
Intercession. fol: 54·a·
New Covenant. fol: 55·b·
Nyne kind of sinners. fol: 57·a·
The hart required. fol: 58·a·
Holy Ghost sent. fol: 58·b·
Jewes rejected. fol: 60·a·
Natures arraignement. fol: 61·b· 8· pa:
Satans plotts. fol: 66·b·
The plott of 88. fol: 69·a·
Security. fol: 70·a·
Tyme changed. fol: 72·a· 9· pa:
This age pictured. fol: 72·a·b·
Satans assaults. fol: 73·b·
The Christians thoughts. fol: 75·a·
Remedy against sin. fol: 75·a·
Hope and ffeare.
The end approching. fol: 77·b· 10 pa:
Of Judgment. fol: 79·b·
Sentence of blessing. fol: 81·a·
Of cursing. fol: 81·b·
Lamentation. fol: 83·a·

O hell.

Table

Of hell. fol: 83. b.
The grand Iubile. fol: 85. a.
Comforts of the blessed fol: 85. a.
Stiles of the Lambe.
The song of Angells. fol: 87. a.

Table

Of Patriarkes and prophets. fol: 87. a
Of Martirs fol: 87. b.
Twelue hymnes. fol: 87 b.
The authors conclusion. fol: 89. b.
The authors resolution. fol: 90. a.
Armor against detraction. fol: 90. a.

[illegible] in the
one other myllne [illegible]
the [illegible]
[illegible] and [illegible]
[illegible] or in any wyse appertayninge, for
the name of Henry [illegible]
dated the eleuenth day of [illegible]
[illegible] or Farme [illegible]
houses buildinges [illegible] gardens Orchards [illegible] and
[illegible] William [illegible] to the said Grange or farme belonginge
[illegible] his deceased father or [illegible] assignes [illegible] and
[illegible] or [illegible] messuage Cottages or Tenementes [illegible] and
unto the said William [illegible] his executors and assignes
[illegible] the date of these presentes for and duringe all the
[illegible] be compleat and ended: Yeeldinge and payinge therfore
[illegible] assignes the yearely rent of Seaven poundes and
[illegible] the feastes or dayes of Pentecost and
[illegible] or [illegible] to be [illegible] in the
[illegible] David Slominge [illegible]
said William [illegible] his executors Administrators and assignes
the name of a peyne the Some of three poundes [illegible]
said Henry [illegible] his heires and assignes and
[illegible] messuage Cottages or Tenementes [illegible]
[illegible], and the [illegible] taken and [illegible] taken [illegible]
[illegible] the said yearely rent [illegible] of the said Some [illegible]
[illegible] and of the arrerages thereof [illegible]
executors Administrators and assignes and every of them [illegible]
[illegible] that the said William [illegible] his executors [illegible]
[illegible] sufficiently fence and keepe fenced and hedged [illegible]

I

Samuel Barron

Jmari ...6.

9 9

17